

A N A D

vertisement or admonition,

unto the Congregations, vvhich

men call the New Fryers, in the lowe

Countries. written in Dutche.

And Published in Englis.

VVherein is handled 4. Principall pointes
of Religion,

1. That Christ tooke his Flesh of Marie,
havinge a true earthly, naturall bodie,
2. That a Sabbath or day of rest, is to be
kept holy everie First day of the weeke.
3. That ther is no Succession, nor privile-
ge to persons in the holie things.
4. That Magistracie, being an holy ordi-
nance of God, debarreth not anie from being
of the Church of Christ.

After these followes certen demandes
concerning Gods decree of salva-
tion and condemnation.

Pro. 9. 8.

Rebuke the wyse, and they will love thee.

Pro. 29. 1.

They that harden their neck, vvhhen they
are rebuked shall suddenly be destroyed, and cannot
be cured

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To Hans de Ries, Reynier VVy.

Brantson, and the Congregations

where of they are.

HAveing long desired to publish our Faith vnto this nation and in perticuler vnto those congregations wherof you are, (as wee have formerly done to our owne Nation): and also to make knowne the thinges wherein you, and wee differ, and are opposite. VVee have now through the mercie of God, thus far, brought our desires to passe, being onely vnstisfied for our owne insufficiency that wee are no better able to manifest your errors unto you, wee have diuers causes from good grounds to do this wee have done. First because we are bound to discover the misterie of iniquitie, by all good meanes that wee can: and in the cupp that she hath filled to vs, to fill hir the dubble. Secondly that wee might through the grace of God (if your willing minds be thereunto) be instrumentes of good, vnto you herein & the rather, because you haue bene instrumentes of good in discovering diuers of our errors unto us, which wee acknowledge to the praise of God, & with thankfull hearts to you. Now in that wee do this by way of opposition and reproofe publicquely, wch you did by instruction privately: for our defence herein, wee answer: you came publicquely amongst us, and advanced your error of Succession and order, From the proportion of the scriptures, and have destroyed the faith of manie thereby, who for sinister respects were willinge to followe you: wee have delt diuers times with diuers of yoe privately, but you have lightly regarded our loving admonitions esteeming all as nothinge wee have seen some of you going on in your sinne seeking to make this people one with you, who are iustly cutt off from God and his people, for their falling avay from Grace. VVe have writte privately to the whole congregation

you are of, to prevent you in that evill. vvee have vvrit-
ten particularly unto you H, de R, but all is in vaine,
in that you esteeme the truth vvee professe, and us here-
in as vaine. Thus are wee constrained (for the de-
fence of the truth of God wee professe and that
vvee may not seeme to iustifie you in your evils, and
to make it knovvne unto all that vvee have good cause
to differ From you) to publish these things in this
manner as vvee do: and that it may appeare vnto all, and
to your consciences that vvee have stronge grounds for
these things vvherein vvee differ From you, though
vvee be vveake in the mainteynance of them. If anie
shal oppose part or all of that is Heere vvritten, vvee
desire this equal kindnes, that it may be set over into
English For all our understandings, as vvee have caused
this to be set over into dutch for all yours, and if there
be cause of Replye, vvee vvill by the assistance of God
answer, vvithall the abilyty vvherevvith Gods hall ma-
ke us able. Fare you vvell. Peace and love, vvith Faith,
From God, and From our Lord Iesus Christ, be with all
them that are in Christ Iesus, Amen,

Thomas Helvvys.



He Holie vvriter Iohn in
the second of the Revelation, vvri-
tinge to the Church of Pargamus
one of the Seaven Churches in Asia,
vvriteth thus vers. 14. I have a fevv
chinges aganist thee, because thou
haist them there that mainteyne the
doctrine of Baalam, and Vers. 15.

Even soo haist thou also, them that maintayne the doc-
trine of the Nicholaitanes, vvwhich thinge I hate. And
vvriting to the Church of Thyatira ver. 20. he saith. I have
a fevv things against thee, that thou sufferest the woo-
man Iesabell: In all vvch, the holy man of God teacheth
this that it is great impietie for anie Church of Christ
to suffer anie false Teachers, or anie False doctrine to be
mainteyned by anie that are amongst them: and if they
do and repent not, the lord that hats wickednes as much
now as ever, vvill certainly come against them vvith the
same iudgments there threatned in his vvord. And there-
fore wee in love fore-warne you, that professe your sel-
ves to be the Church of Christ, and yet have (heare us
with patience) so manie doctrines of devills professed
and mainteyned amongst you that you repent, least the
Lord rise up in wrath against you: vvee speake not by
reports, but of our ovvne knowvledg, haveing heard
vvith our owne eares and seene vvith our owne eies
the chinges vvhereof vvee shall by Gods assistance
speake.

Of

Of Christs Flesh.

The First matter wee will speake to you is, (wherein your iniquitie doth greatly abound) that you have amongst you, that deny Christ to have taken Flesh of Mary: some holding that he brought it from heaven, and some not knowing from whence hee brought it, both which destroy the Faith of Christ, who are such as Thapostle 2. Pet. 2, 1. Speaketh of, which privily bring in damnable heresies, even denying the Lord that hath bought them.

To say somethinge to the First that hold that he brought it from heaven, that the grossnes of their black error may appeare. The ground of scriptures testifie that that which is from heaven is heavenly, therefore if Christ brought his Flesh from heaven, the he must have had a heavenly body, in that there can come nothinge from heaven, but that which is heavenly, and Thapostle 1. Cor. 15. saith of heavenly bodyes: They are glorious, they are not weak but of power, they are spirituall, they are immortall. Now in that Christs bodie was mortall and died, it was not a heavenly, glorious, spirituall, powerfull bodie: but was an earthly, naturall weak body, and had the same infirmities that our bodies have (sinne excepted, as is shewed Heb. 4. 15. For wee have not an high Priest that cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne: as also Chap. 5. 2. which is able sufficiently to have compassion on them that are ignorant, and that are out of the way, because that he also is compassed with infirmities. And his infirmities appeare in that he was hungrie Mar. 4. 2. He was weary Ioh. 4. 6. He was troubled, and his soule was in great heavines Mar. 14. 33. 34. And he confelleth his Flesh is weak. Mat. 26. 41. All these infirmities, nor anie.

infirmities

Of Christs Flesh.

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Infirmitie could not come from heaven, for in heaven there is no imperfection nor imperfect chinge. And wee demand: can heavenly bodies be weary? can they be hungrie? can they be troubled, and their soules be in heaviness? or are they weake and mortall? then is there miserie in heaven, which cannot be. Therefore it is to be concluded, never to be denyed, by anie that have Grace, that Christ brought not his Flesh from heaven, in that there was infirmitie and weakenes (which is imperfection) in his Flesh. And heere) having so fitt occasion) let us speke a word by the way, to them, in whose sinne death & hell hath consented, which say that God was turned into, or made Flesh. How could God be made weake Flesh? wch was full of infirmities, as hath bene shewed by the scriptures Christs Flesh was. And whereas some of these say, that all that Christ suffered and did in the Flesh was but in shewe, it shalbe unto them according to their faith, if they repent not, for they shall have a Saviour but in shewe: and though the wilfull perverse stiffnes of these m^e promise little hope, yet let us say, what by the Grace of God wee are anie way able, if wee might by our best endeavours stopp men from runing so violently to condemnation in this accursed iudgment that they hold, which say, all that Christ suffered and did heere upon earth, was but in shewe.

And for this purpose wee will commend the godly disposed Reader unto the xv. th. Chap. of the first to the Corinthians, where Thapostle declares unto them againe. the Gospell which he had formerly preached, and which they had received, and whereby they were saved, except they had beleueed in vaine. And he sheweth that first of all he had delivered unto them, that Christ died for their sinnes, and that he was buried, & rose againe the third day. So wee preach, ad so have you beleueed saith Thapostle. not with standing all this, some

Corinthians were fallen to say that there was no resurrection of the dead, with whome Thapostle (because he knewe that they had receivid and beleevved that Christ died and was raised againe) reasoneth thus: If there be no resurrection of the dead then is Christ not risen, and if Christ be not risen then is our preaching vaine, and your faith is also vaine, and wee are found also false witnesses of God, for wee have testified of God that he hath raised up Christ, whome he hath not raised up, if so be the dead be not raised. Ior if the dead be not raised then is Christ not raised, and if Christ be not raised your faith is vaine, ye are yet in your sinnes: and they that are a sleepe in Christ are perished; and if in this life onely wee have hope in Christ, wee are of all men most miserable. The Appostle by these undenyable arguments and reasons proves Christs death and resurrection; First that Christ died ver. 3. And for profe of that, he takes the testimony of the scriptures, and by the same profe and warrant he proves that he was buried and rose againe and for further confirmation of his being raised from the dead, Thapostle produceth the witness and testimony of Cephas saw him, and of the twelve, and he was seene of more then fyve handreth brethren at once; and after of Iames; Then of all the Appostles, and last of all of himself, and he addeth for further p.ooofe hereof, their preaching, so wee preach saith Thapostle, and he appealeth unto their owne consciences, for this truth of Christs death and resurrection in saying unto them so have you beleevved.

Heare Thapostle, that they might be brought to the sight of the depth of the iniquitie of this their error, declares unto them, what doth necessarily followe if there be no resurrection, and so Christ be not raised from the dead. And first concerning us saith Thapostle,
you

(you that say there is no resurrection, and so that Christ is not risen From the dead) this followeth, you make all our preaching vaine, and so are wee preachers of vanie thinges. And you make us also false witnesses of God, for wee have testified of God, that he hath raised up Christ from the dead, and this reproach do you cast upon us. And upon your selves this evill do you bring in saying there is no resurrection, and so that Christ is not risen From the dead, your owne faith is in vaine, you have a vaine faith and you are yet in your sinnes, all your sinnes rest upon you : further more by his your saying, you bring this iudgment upon all that are dead in Christ : that they are all perished and all the faith full in Christ that are leueing, you make them of all men most miserable. And having thus layde before them all the evill of this there saying there is no resurrection, he concludes, but now is Christ risen from the dead, and was made the First fruits of them that sleepe.

To turne all this evill that Thapposile hath Heere shewed unto the Corinthians (that said there was no resurrection where by it followed that Christ was not risen) upon all those that say Christ died but in shewe, and so died not at all in truth, it is most plaine that all this evill comes upon their heads, for in that they say Christ died but in shewe, they must needs say, he did rise againe but in shewe, and so was there no resurrection in truth. And here do they (most miserable men, that they are all) make Thapposiles preaching most vaine, for then are they preachers of vanities and shadowes, if Christ be dead but in shewe: so do they make them false witnesses of God, for they have testified of God that he raised up Christ from the dead, whome he hath not raised up, if so it be he died not. Then is the faith of the faith full in vaine, and their sinnes are yet upon them.

them, if Chriſt be not dead and riſen againe, then are all that are a ſleepe in Chriſt periſhed: and all the faithfull liueing are of all men moſt miſerable. But we conclude againſt them all that ſay Chriſt died but in ſhew with the ſame words that the Apoſtle concludes againſt the Corinthians. But now Chriſt died, and is riſen againe from the dead, and was made the firſt fruits of them that ſlept. And therefore Thappoſtles preachings are not vaine, neither are they falſe witneſſes of God. And the faith of the faithfull is not in vaine, neither are any parte of there finnes abidinge or remayning yet vpon them. And the ſuchfull that are a ſleepe are not periſhed; neither are the faithfull in this liſe of all men moſt miſerable. But all this is their portion that ſay Chriſt died but in ſhewe (which is not at all) their preaching is vaine, and they are preachers of moſt vaine thinges. And they are falſe witneſſes of God, in that they teſtifie that Chriſt died not, and ſo that God raiſed him not vp from the dead, their faith is vaine, and they are yet in their finnes, and all that are dead in this their falſe faith are periſhed: and thus are their eſtates herein moſt miſerable.

VVhat were ſufficient to ſpeake againſt this wicked blaſphemous opinion of theirs, which ſay Chriſts ſufferings and death were but in ſhewe, theſe are they that in the higheſt degree deny Chriſt to be come in the Fleſh: for if they did confeſſe and beleeeve that Chriſt were come in the Fleſh, then muſt they of force confeſſe that he died, for all Fleſh muſt needs dye and be changed, as is ſhewed Iſa. 10. 6. and 1. Pet 1. 24. All Fleſh is graſſe, and all the glory thereof is as the Flower of the Feild. And all the glory of man is as the Flower of graſſe which withereth and faileth away. All the diſciples of Chriſt never made queſtion of his death, for they ſaw and were ſure he was dead, and therefore they began to doubt of his reſurrection

through infidelitie, which there had bene no cullor for them to doubt of, if they had bene of these mens opinion, that he died but in the we.

In that all that is spoken of the resurrection from the dead, is spoken of Christ, it shall not be amisse yet further to consider what the holy ghost by the Apostle sheweth in this 1. Cor. 15. Chap. concerning the resurrection from the dead, for by his resurrection his death shall appeare. This is that then which The apostle hath sett downe here concerning Christs death and resurrection and concerning his naturall and earthly bodie, and his spirituall and heavenly body, The apostle doth shewe first of all in the 3. Vers. That Christ died, and Vers. 20. Now is Christ risen from the dead, and Vers. 35. there is a question how the dead are raised up: to which question the Apostle answeres, speaking of all dead bodies in generall, and of Christs dead bodie in particular (whome he hath shewed in the 20. Vers. to be the first fruits of them that sleepe) That which thou sowest (saith The apostle) is not quickened except it dye, teaching hereby as he had shewed before that Christs body did dye, and all bodies must dye first, or els they cannot be quickened, that is, raised againe from the dead vers. 36. Then it being most evidently in this scripture proved, That Christ was raised from the dead, it is as evidently heere proved that he must needs, and did first dye: for (saith The apostle) it could not be quickened except it first dye. And The apostle having thus answered to that part of the question, in sheweing how the dead are raised, then he proceeds to the second question, which is, with what bodies come they furth, to which questione hee answereth Vers. 37. 38. Thou sowest not that body that shall be, but God giveth it a body at his pleasure, to every seed his owne body. Heere The apostle sheweth, that Chr. body, & all bodies that are of Chr. (for of those bodies one-

onely doth he speake as appeareth vers. 13. are not raised in the resurrection with those bare bodies that are sown, but God giveth a bodie at his pleasure; even to every seed his owne body, that is to the seed of man, all one body (to them which are raised in Christ) for there is but one Flesh of men. The Apostle havinge Heere First shewed, that the same bare body that is sowne shall not be raised up againe, then he sheweth what manner of body it shall be in the resurrection, and wherein it shall differ from that which was sown and died. In the 40. vers. saith Thapostle, there are heavenly bodies, and earthly bodies, and in the 49. vers. wee shall beare the image of the heavenly. Heere is set downe with what manner of bodies the dead are raised and Christ being the first fruits of the dead, with such a body was he raised: then followeth how the heavenly body and the earthly body do differ in glory: The earthly body is corrupt, dishonorable, weaker, naturall, and mortall: The heavenly body is incorrupt, glorious, stronger spirituall, immortall. The image of the earthly body wee have from the first Adam, which was made (saith Thapostle) a living soule, that is, naturall and earthly. The image of the heavenly body all that are of Christ shall have, from the last Adam a quickning spirit, that is, spirituall, heavenly which is the image of Christs glorious body after his resurrection. Thus wee see the whole drift and intent of Thapostle in all this scripture is to prove the resurrection from the dead, and how the dead rise, and with what manner of bodies, and all this by Christs death and resurrection, because as he died and rose againe, in the same order vers. 23. with the same bodies vers. 49. shall all that are of Christ rise againe, proving hereby also that Christ had a naturall, earthly, and mortall body; sown in corruption, in dishonor, and in weak-

raised in In corruption, in glory, in power, a spirituall body, Heavenly, immortall, what can be more plainly set downe, if men that have eies would see, and would not wincke with their eies, why will men pervert the scriptures to their owne distruction? takinge Heere a peece of a sentence, and there a peece, and never looking to the scope and sence. And thus much according to our smale talent to shewe the error of them that are fallen, to so deepe distruction, as to say, God was turned into flesh, and so his death and all his sufferings were but in shew, and to stay them (if by the grace of God it may be) that are not fallen so far.

And now to speake to them that knowe not from whence Christ had his flesh, they see it proved that from heaven he could not have it, for then there could not possibly have bene infirmitie in it. They see further, or through the grace of God might see, that Christ had a naturall, earthly, mortall body, and that there is but one Flesh of men: will they still remaine ignorant and doubting whence Christ had his flesh? then do they still remaine in sinne. Let them therefore leave their doubting (wch is through their ignorance) if they looke for salvation by Christ: and let them knowe and beleieve from the scriptures of God, That Christ is of the seed of David, and of the Israelites according to the Flesh. Rom. 2. 3. And 9. 5. The Sonne of Mary the virgine, made of hir substance. Gal. 4. 4. And so doth this agree with the First promise made concerning Christ Gen. 3. 15. VVhere it is spoken by God: That the seed of the woman shall breake the serpents head, without wch knowledg and Faith, no man shall ever be saved: for there is no salvation, but by Christ the promised seed of the woman. Those therefore amonge you that
will

will not knowe and beleewe that Christ is the seed of the woman, conceyued in his wombe, by the power of the most high overshadowing him, shall never be saved by Christ the promised seed of the woman. This then is your great sinne that you suffer manie amongst you that mainteyne a false faith concerning where Christ had his Flesh; and you approve and allowe of some, that hold and mainteyne no faith concerning where Christ had his Flesh, and so do you approve and mainteyne them in their sinne, for whatsoever anie holds or mainteynes not of faith is sinne; and to be ignorant of anie part of that the scriptures hath manifested is sinne, and to determyne to remaine ignorant, and so to continewe unto the end is death, for without repentance anie one sinne is death as Thapostle James sheweth Iam. 2. 10. VVho soever shall kepe the whole law and yet faileth in one point he is guiltie of all. Deceyve not simple soules then by nourishing them in their sinne, which you do, in saying it is not needfull to salvation to knowe whence Christ had his Flesh, as though there were anie part of the law or gospell, not needfull to salvation. And if there be anie part of the law not needfull then Christ need not to have come to fulfill the whole law, which he did as he saith Mat. 5. 17. And if there be anie part of the gesspel of salvation (which Christ hath purchased with his blood Ephc. 1. 13. 14.) not needfull to salvation, then Christ hath purchased more then is needfull. In the feare of God walke not thus by your owne inventions, leading, and suffering simple soules, to walke in the waies of death and condemnation.

Of the day of rest.

The second is, that manie among you (and how far you are all poluted wee knowe not but have great cause to feare) do professe & practice not to kepe the seaventh day, a day of rest, & holy vnto the lord, abolishing herein the law, which was given in the mount out of the midst of the fire in the day of the assemblie, and which was written in the Tables with the finger of God, as is shewed Exod. 20. 8. 9. 10. 11. and Deut. 9. 10. Of all wch whole law, our saviour Christ saith Mat. 5. 17. 18. I am not come to destroy, but to fulfill: for truly I say vnto you, till heaven, and earth perish, one jot or one title of the law shall not scape, till all thinges be fulfilled: not withstanding all this spoken by God the father, & Iesus Christ his sonne, manie of you with an high hand, rase out, and destroy one of these Ten Commandements written by the finger of God Exod. 34. 28. and you will have but Nynne, renting a sunder the law of God; and casting away what is not pleasing vnto you. Not holding the examples of the disciples of Christ a sufficient rule of direction for you, who as is shewed Act. 20. 7 and 1. Cor. 16. 1, 2. The first day of the weeke came together to breake bread. Vpon euery vvhich first day of the weeke, when they were come together Paul ordeyned in the Churches, that every one should lay aside for the necessitie of the Saints, that there might be no gathering when he came.

How will you be able to stand before the lord herein? He hath establisshed a law, the which it is more easie that heaven and earth should passe away, then that one title of the law should fall Luc. 16. 17. And if you now be able to shewe (which God forbid that anie should be so wicked as to enterprise) that all these

words, spoken and written by God himself. Remember the Sabbath day to keepe it holy, be no part, jot, nor tittle of this law, then you have some cullor for the evill you practice and proteste herein; but dare anie moueth of blasphemy speake it? or anie hand of blasphemy write it? wee hope no, why then give glory to God, & repent of this your sinne, and pray the lord that if it be possible the thoughts of your harts, the blasphemy of your mouethes, and the wickednes of your hands may be forgiven you. And sinne not as you do against God, in turning away your feet from the Sabbath of the lord, and doeing your owne wills on his holy day, wherein also you do wronge to man, and beast, to whome the lord hath in mercie given a speciall day of rest. But yet fur ther to shewe you that wiche you shall never be able to annswere, Our Saviour Christ Mat. 24. 20. speakeing of the distruction of Ierusalem (which was to come to passe, & did, long after his death) saith, Pray that your flight be not in the winter, nor on the Sabbath day, sheweing vndenyably, that ther should still remaine a speciall day of rest, for the people of God to worship him on: vpon which day Christs bids them pray that their flight be not, that they might not be forced to flie when they should rest and worshipping God. And if our Saviour Christ had ment that his disciples should have bene of your indgment, it had bene all one, vpon what day their flight had bene. God give you grace to see your great error herein, that you may not still be hatefull to God, and men, and Beasts. And thus much of this, except further occation be offered: Omitting to shewe you all the confusion you bring into the Church when there shall be no day certen whereon the disciples ought to come together, to edifie one another, to breake bread, to pray, and to gather for the Saints, if your rule be true (which is as false as Gods true) they

Of the day of rest.

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ehuse, whether they will come at all, except you have
authoritie to make a law to bind them, which sure you
have not from God: even so do you confound hereby
all due proceeding in the rule of admonition by the
Church, if there be no certen day when the Church are
bound to meet. But wee will patie by this, hoping you
will fall vnder the former ground, and then you will
easily see (through the grace of God) all these thinges,
and manie moe which accompanie that your error,
that do vtterly destroy all godlines, Religion, and the
holy communion of Saints. Therefore repēt and for-
sake this your error, for if you do thus destroy the lawe
of God, there can be no Religion of God in you.



Of Succession.

Thirdly you have among you (and your Leaders are gilty hereof) them that mainteyne a Succession, and that from your owne begininges, and you will have all people, and nations, and tongues to come to you, and your begininges for the Ordinances of Christ: and no people may have power to administer in the holy things except they first joyne themselves to you, and be one with you and receive power and all the holy things from you. Herein do you with the man of sinne exalte your selves above all that are called of God, and you take vnto your selves that preferment vnder the gospel, that God gave onely vnto the Iewes vnder the law. Their preferment (saith Thapostle Rom. 3. 1. 2.) was much every manner of way: for cheisly because vnto them were of credit comitted the oracles of God. And will you thus (as you do) take this honor to your selves? Is your preferment much every manner of way? are the oracles of God comitted vnto you of credit to be kept? (hewe by what prophecie of scripture you challenge these things, if you can. Vpon this ground (which proceeds from great pride and arrogancie but yet of ignorace wee hope) you accompt your selves Ierusalem and the kingdome of heaven: indeed (wee confesse) if you could prove your selves Ierusalem, and the kingdome of heaven, then were all bound to come vnto you, and all the holy things must needs proceed from you: for thus doth the holy gost in the scriptures speake of Ierusalem, leading vs from the earthly Ierusalem vnto the heavenly Ierusalem, which you call your selves, and are called of them that worshipping you and fall downe before you, as wee shall prove some do, to your shame in suffering, and drawing them to it, and to their
ever

ever lasting destruction in so doeing and suffering themselves to be so drawn. Thus then doth the holy ghost speake of the heavenly Ierusalem in the scriptures Isa. 2. 3: And manie people shall say su Come and let vs go vp to the mountaine of the lord to the house of the God of Iacob, and he will teach vs his waies, and wee will walke in his pathes, for the law shall go furth of Syon, and the word of the Lord from Ierusalem. In like manner speaketh the Prophet David Psalm. 110. 2. The lord I shall send the rodd of thy power out of Syon. Are these Prophecies ment of you? If the law, and the word of the lord be come furth of and from you, then are you this Syon: then are you this Ierusalem. Thappostle Paule taught the Corinthians, not to thinke so of themselves when he said vnto them. 1. Cor. 14. 36. Came the word of the lord out from you? either came it vnto you onely? Be you also taught of Thappostle and be humbled, and humble your selves you high minded peopled (wee speake onely to those that are thus myned) and confesse your sinne, and Repent.

If this will not yet suffice, let vs shewe you by the word of truth further, that you can in no spirituall sence be called Ierusalem. Psal 122. 3. 4. Thus speaketh the holy Prophet. Ierusalem is builded as a Cittie that is Compact together in it self, wherevnto the tribes, even the Tribes of the lord go vp to the testimony to Israell, to praise the name of the lord. And Psal. 125. 1. Mount Syon cannot be removed, but remanieth for ever. Are you this Cittie so compact together in your selves? If you be the Cittie, then are you none of the Tribes but the Tribes must come to you, might you not by the grace of God see your great ignorance herein, that you cannot descerne betwixt the Cittie and the people, but you wilbe the Cittie. VVee demand of you who shall be the people? And are you mon. & Sion?

Of Succession.

Mount Syon, which cannot be removed? and that you remaine for ever? if you can promise this of your selves, you go beyond all the excellent Churches that are spoke of in the new testament, whereof there remains no mention at this day to be seene but onely that the scriptures testify that such Churches there were but not one of them hath remained vnto this day. Therefore none of them were Mount Syon: And will you lift vp your horne on high, and be more then they all? this is the foolishnes of folly, beare with our rudenes: The lord knoweth wee seeke his glory and your good herein, although our infirmities may too much appeare. It is your turning from these your evils that wee desire, for Godes glorie and the salvation of your soules: and therefore will wee through Gods grace, endeavour yet further to shewe you your error in this point.

The Prophet in the 48. Psal. 2. 3. Seaketh on this wise Mount Syon Northward is faire in scituation, it is the joy of the whole earth & the Citie of the great king. In the Palaces thereof God is knowne for a refuge, and vers. 8. God will establish it for ever, Selah. To add vnto this, the glorious discription so at large sett downe by John. Reuel. 21. 10. VVhere he saw, that great Citie that holy Ierusalem, descending out of heaven from God, whose wall had twelve foundations, and in them the names of the twelve Appostles of the lambe vers. 14. wch Citie hath no need of the Sunne, neither of the Moone to shine in it, for the glorie of God doth light it, and the lambe is the light of it vers. 23. And the people that are saved shall walke in the light of it vers. 24. And the Nation, & the kingdome that will not serue thee shall perish: and these nations shall be utterly destroyed Isa. 60. 12. See your selves now how unlike you are this Citie: are you the joy of the whole earth? sorrowe is the joy that wee the poore winesses of Christ have in you for our partes, as you shall further heare: do

the people that are saved walke in the light of you
and I shall the nation, and kingdome that will not serve
you perish? God forbid: be content and glade to ha-
ve this Citie your joy, and to be Citizens of this Citie,
and to walke in the light of it, and to serve it or els you
shall perish and be destroyed. But this Citie cannot
perish nor be destroyed, but you may be, and therefore
you are not this Ierusalem: and the world knowes
that you are not the earthly Ierusalem. wincke not
with your eies but see, and stopp not your eares but
heare how the word of God doth convince you in this
your error.

And now wee beseech the vpright harted amongst
you to be willing to heare what Th'appostle Paule doth
shewe Ierusalem to be, and followe not your owne in-
ventions herein. Th'appostle to the Gal. 4. 22-26. sheweth,
that Abraham had two sonnes, and two wives,
one sonne by a servant, and one by a free woman, he which
was borne of the servant was borne after the flesh, and
he that was of the freewoman was borne by promise.
By the which thinges, another thing is ment (saith
Th'appostle) for these mothers are the two testamen-
tes, The one which is Hagar or Syna is a mountaine in
Arabia, and it answereth to Ierusalem which now is,
and she is in bondage with hir children. But Ierusalem
which is above, is free which is the mother of us all.
Thus doth Th'appostle so plainly as is possible (for the
vnderstanding of all) teach, that by Hagar the bondwo-
man, is mente the old Ierusalem which is the old Testa-
ment, with all the carnal ordinances thereof. And by
Sarah the free woman, is ment the new Ierusalem: the new
Testament, with all the spirituall ordinances thereof.
And this spirituall mother, which is Sarah the free wo-
man, the new Ierusalem, the new Testament, is mother
of all that are borne after the spirit: and they are her
children, as Th'appostle saith of himselfe & others. 1. cor. 3. 1

Now will you be this Ierusalem, the mother of all the faithfull? will it not suffice you to be children, but you must be the mother of all? Do but see how herein you agree with that Antichrist of Rome, that wil be the mother of all Churches. How farr contrary is this to all the rest of your profession, who professe such humbleness of mynd in all thinges, and yet hereyn to seeke thus highly to aduance yours selues above the poore servants of God, that through his grace and mercie by the power of his word and spirit, are borne children of the free woman: and though weak childre, yet borne as free as you or anie: what great euill is this (in soo maine of you as would) to seeke to bring vs in bondage vnto you when you cannot (by aine warrant of Gods word) have anie more freedome in anie holy thinge, or to anie holy thinge, then wee, if wee be all the Children of one mother, for then are wee brethren. Synne not thus against God, and wronge not vs, by seeking to tread vs vnder your feet, which you do, in aduanceing your selues over vs to bring vs in subiection, who are borne as free as you.

This being by the word of God made cleare that neither you, nor anie Church, congregation, or people, are Ierusalem, it will easily follow, that nether you, nor anie Church congregation or people are the kingdome of heaven: for the heavenly Ierusalem, and the kingdome of heaven are all one, as all that have anie vnderstanding agree and knowe; Therefore it shall not be needfull to vse manie words mo in this cause, lett vs in short therefore shewe what the scriptures speaketh of the kingdome of heaven. Our Saviour Christ Luc. 4. 43. Saith thus, Surely I must also preach the kingdome of God to other Citties for therefore am I sent. This kingdome cannot in anie vnderstandinge be ment of anie people, for it must be preached to a people: and this agrees with
that

that before spoken of Ierusalem which is, that it is the new Testament. And thus speaketh our Saviour Christ Ioh. 3. 5. except a man be borne of water and of the spirit, he cannot enter into the kingdome of God, whereby it is so plaine as anie thing can be that no people are the kingdome of God, but that people ought to enter into the kingdome of God; and when they are entered, then are of the kingdome of God and children of the kingdome Mat. 13. 38. And therefore wee pray the Godly reader to consider, that there is a difference betwix the kingdome, and the people otherwise where was the kingdom before your First begininge? was there no kingdome, for your first beginners to enter into? did they make a kingdome and enter into it and all of themselves? then sure it was not the kingdome of God, and it stands you vpon to looke it be for: if they set vp a new kingdome, they entered not into Christs kingdome, for Christs kingdome was and is an everlasting kingdome, and cannot be shaken, as the Author to the Hebrewes sheweth Heb. 12. 22. speaking of mount Syon, the Cittie of the liveing God, the Celestiall Ierusalem Vers. 28. Seeing wee receive a kingdome that cannot be shaken, let vs have grace, whereby wee may so serve God, that wee may please him with reverence and feare.

¶ Wee have endeavoured with our best abilities (which you may see are small) to speake the larger of this point: because wee our selves have bene formerly misledd with this error, that the Church is the kingdome of heaven, and mount Syon, and because wee knowe some others are strongly possessed therewith, which notwithstanding hold not Succession, but indeed it is the ground of all Succession: for if the Church be Ierusalem, then must there needs be Succession, for there must needs be adue proportion of all things betwene the

Type & the truth, betwene the old Ieru: & the new Ieru: betwée the shadow & the substance. And there being therefore Successiō in the old Testamēt, there must of necessitie be Succession in the new. If therefore you can prove your selves Ierusalem, wee yeild you all the Pre-rogative of Ierusalem. Then must all people & nations come to you, and receive all the holy ordināces from you. Then must all sacrifices be offered vp in you. And then they that are not in you, are not in Christ. And all that are borne of water & of the spirit, must enter into you, and all that are saved must walke in the light of you. And then are you the ioy of the whole earth. Thē must you be perached to other Cities, and then can you not be shaken, for Christs kingdome is an everlasting Kingdome, which shall never be taken away nor be destroyed Dan. 7. 14. But you may be shaken, & taken away, and destroyed though you were as excellent a Church as Corinth, Ephesus, Phillippi, Thessal: Smyrna, Philadelphia, for all they are shaken, taken away, & destroyed, which were much more excellent Churches then you, euen so may you much more be. Therefore you are not the kingdome of heaven: nor that heavenly Ierusalem, and so those privileges belong not to you, which you challenge, and some wretched men have given you (whose condemnation sleepeth not) and all vnder that culler of your being Ierusalem.

And let vs now bring to trial your other ground concerning this cause, which is. That the ordinances of Christ being (as you call it) once raised vp againe they are not to be raised anie more, but all men must fetch thē from those that raised them vp, or from them that have received them at their handes by Succession. First wee say vnto you that, which some of you could not

nor you all shall ever be able to answer whilst the world endureth,

How knowe you of faith, that he or they from whom you received your begininges were the first? This can you never prove to anie mans conscience that hath anie conscience, except you can shewe Prophecie of scripture perticularly that such a man should first raise up (to speake your owne vword) the ordināces of Christ, and that he hath done it, and that you haue it from him: All these must you prove by scripture, if your rule be true, and that men must have faith in it: but not anie one of these can you prove by scripture, and therefore your rule is not true, and no mā can have faith in it and then not to be held and practiced by anie that wait for salvation by Iesus Christ, vwho must have faith in all that they hold, professe, & practice, or els they sinne: ffor vvithout faith it is, ynpossible to please God. Rom. 11. 6. Let us by the mercies of God intreat all you that professe the name of Iesus, not to stand vpon such vncertaine and vnsound groundes: For wch vvay shall you ever be able to prove, that he or they from vvhome you (by Succession) haue your beginning vvhere the first? No man can ever prove it, the vworld is too vvide for man to comprehend or knowe all that is done in it. It is avaine invention, cast it away, seeing there is no vvarrant in Gods vword to vvarrant it vnto you, that he or they vvhere the first.

And if he, or they vvhere, what then? Must all the vworld come to them? By vvhat rule of Gods word? There must be a speciall commaund for him, or them to beginne: And a restraint or forbiddinge commaund to all men for doeing the litle after: ffor God is as mercifull to his people now as ever he vvvas, and he hath not left them vvithout rule of direction, that they should sinne
& fall,

and fall was the lord so carefull for his people Israell (for whome he had wrought so great wonders, and yet they were continually rebellious against him) as to give Moses twice warning at one time Ex. 19. 21. and 24. Goe downe charge the people that they breake not to the lord to gaze, least manie of them perish. And againe lett not the Preists, and the people breake to come vpto the lord least they be destroyed. And did the lord most carefully appoint Aaron and his sonnes, their severall Offices and services about the Tabernacle as is shewed Numb. 4. where the lord chargeth Moses and Aaron that they should not cutt of the Tribe of the familie of the Kohathites; But this do vnto them, saith the lord that they may live and not dye, let Aaron & his sonnes come and appoint them every one to his charge, least they touch or see those holy things, they ought not to touch and see, and dye, was the lord out of his great grace, mercie, and love so carefull for his people then, to give such strait rules of direction to them, least they should come neare, handle, or see those things which apperteyned not to them to handle or see and so sinne, and dye. And hath the lord left to be gracious now, in leaveing his people no directions, nor directors to appoint them to their office, and shewe them what is comaunded and what is for bidden? Surely you will not say, but the lord is as mercifull to rebellious Israell as ever he was, then wee require you to shew, where the lord hath now comaunded some especially to be ginne and meddle with the holy things, and for bidden all others, except by their appointment they be permitted and appointed therevnto. If you will thus sett vp a speciall Temple and Preist hood of your owne, shewe your warrant from the word of truth which seeing possiblie you cannot do, let God have the glorie, and see your owne shame, and humble your selves, & repent

repent of this error. VVill you now with patience suffer vs a little to declare and try your best ground for these thinges, wich wee have received from some that are greatest amongst you wee could repeat divers of your arguments and reasons, but wee spare you, & wee will take your strongest ground, which if wee can by the ground of truth shewe to be most vnfound, wee will hope that they amongst you, that seeke the lord in singlenes of hart will forsake it: first knowe this and let all knowe that you have never bene able at anie time, to produce anie one scripture and mainteyne it, for your Succession, although wee have had divers conferences with the cheifest amongst you but you reason by simelies and proportions of your owne devisings for the most part.

To come to your ground, this is the some of that you saie. That Baptisme being once raised vp by oie vn- baptiz ed, after, none did, neither was it lawfull for anie vn- baptiz ed to baptize, but all must have it from him, & so you follow on with your proportion from baptism, to the church and ministry. And this is the waie you runne, not knowing whether it leads you, wee praie you marke what the wiseman saith. Pro. 4. 19. The waie of the vngodlie is as the darknes; they knowe not vther- in they shall fall: even so little do you knowe into vwhat pitt you shall fall, or vpon what rock you do cast your selves & others in this your way: first where- as you say, that when baptism was once (by one vn- baptiz ed raised vp or begun, none after being vn- baptiz ed) did, or might. This Iohn never taught you, nor anie of Thapostles, where els you have learned it wee know not, but you are stronge in it, and say it is the course & order of the scriptures. But wee require you with godly consideration to consider that heerein vn- der a cullor of binding to the due generall course of the

the matter & manner of the scriptures (which all ought to follow) you bring men to a due perticuler course of persons, vvhich none are bound to follow except anie dare say of themselves, as that excellent & vvorthy Apostle Paul. said. Phil. 2. 17. Brethren, be followers of me. In short see, if you would not be blynd, vvhether your rule leades you, if you wil tie the vvord & ordinaunces of God vnto men: First for baptisme, you must bring a man prophecied of, as Iohn vvvas, that I halle able, to answere as Iohn did to them that asked him, vvhart art thou that vvee may giue answere to them that sent us, vvhart saiest thou of thy self? vvhv baptizest thou? Iohn answered, I am hee that the Prophet Esaias prophecied of &c. I am the voice of him that crieth in the vvildernes, make straight the vvay of the lord. Thus doth Io: prove his office & ministracion to be lawfull, and therefore might Ierusalem & all Iudea of faith come furth to him to be baptized: And this man vvvas sent in the power of the spirit of Elias. Therefore vvhatsoever he did in his ministry vvvas true and vvarrantable so that men might safely joyne themselves to his baptism: Neither could men learne baptism & the manner thereof but of Iohn, & of them that received it from him, vvill you now in the behalf of your first beginner, answere us that aske vvho art thou that baptizest? And saiest all men must have their baptism from thee, VVhart saiest thou of thy self? VVhere is thy vvarrant? VVill you answere vs as you have done, that Io: his example is your vvarrant? VVee vvill answere you (as vvee have often done) wee also do the like by the same example. And wee say further, that Iohns example, and al the examples & rules in the scriptures to be followed are generall, and there is no one perticuler example or rule in all the new Testament, vvell is onely to be ymmitated & observed, by anie one man, anie two.

Of Succession.

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Tenn twenty or a hundreth: but what soeuer example in the scriptures, anie one Man may followe, and what soeuer rule or comaundmēt anie one man may observe & kepe, even so another man may followe the same example & keepe the same comādmēt, & so of two men ten, twenty, or an hundreth. And the like may be said of time, & place: for there is no example or rule in the new Testament, that is onely proper or appirteyning to anie one person, or persons time, or times, place or places for the new testament is the Covenant of Grace which Christ hath purchased with his blood, and there is no part of it can be abolifhed till he come to iudgment: But if anie part of it, anie example, or rule in it be tyed to anie particuler person or persons, time, or times, place or places these al may be abolifhed before Christes coming. and therefore no part of the new testament, can be particulerly tyed to anie one of them.

To shewe for example the question in hand. If Iohns example of Baptizing, being vn baptized (or rather not being of anie other first baptized) If his example be a particuler exāple for one man onely (as you say) the
was

It followeth,

was it abolished when your predecessor had once begun to Baptize, and so is that example now of no use, ad it may be for anie thinge you knowe or ever can knowe that he was not the first, and then if your rule be true how wretched is your case, that challeng ap-
 prerogative, that by your owne rule apperteynes not vn-
 to you, and your best advantage is, that you can but
 imagine that you are the first and you would have vs
 imagine so with you.

V Vell, wee beseech you consider throughly this one
 point especially. That the new testament, nor anie part
 of it neither rule nor example, doth perticulerly apper-
 teyne to anie one person, or serve onely for anie one
 person, or serve onely for aine one time, or place, wch
 if you deny, you abolish Christ, and the Testament
 purchased with his blood, and makes it a carnall cove-
 nant: for no spirituall covenant can ever be abolished.
 And if you confesse that the new Testament, and all
 the rules & examples therein, are generall to all: Then
 may all men, in all places, whome the lord by his word
 and spirit shall stirr vp; and indue with gifts and gra-
 ces preach the gospell, and men being converted, bap-
 tize them, & so is your Succession fallen to the ground:
 And therein have you no losse, if you love the lord, &
 his holy truth, for thereby shall the holy ordinances
 of Christ be sett at libertie, which you have kept in
 bondage, to the great dishonor of God, and to the
 vtter confusion of diuers soules whose blood wilbe re-
 quired at your hands (though they be perished in their
 owne sinnes) if you repent not,

Moreover as wee have shewed before, Iohn came
 in the power and spirit of Elias, therefore what soever
 he did in his office and ministrie was warrantable and
 according to truth, and he could not err therein. This
 no man that knowes anie truth will denie, and vvee
 speake

speake to men of vnderstanding. And came your first beginner in the power of the spirit in this measure? and was all warrantable and according to the truth that he did in his ministry? will anie affirme that all was warrantable that he did? or can anie affirme it? and that he could not err? God forbid that anie fearing God should be so foolish: nay was he not a man coming furth in some smale measure of the deepe mist of the mistery of iniquitie, being then in much error and ignorance yea even in that administration of baptisme or els you haue bene vnprofitable disciples of his. And would you tye all the world from the East to the west to come fetch the holy ordinances of Christ from him, & you, his successors, through all your errors ignorances, and greivous corruptions, where of wee knowe so manie, and have cause to be jealous of you for maine moe. VVhat truth, pietie, or godlines is there in this? that you should seeke to make men either presently swallowe vp all your errors ignorantly, to be washed of you with water, or els stay vntill they have learned them, otherwise they must not be baptized at all. And further that men must be forced to learne your language, and so vntill the poore disciples of Christ that would followe him, (English men or aine other nation) can speake dutch, they are debarred from the holy ordinances of God, the meanes of their salvation by this your rule, a fearefull mistery of iniquitie.

Hereby you have wrought such wickednes amongst vs, and brought such desolation vpon vs the poore people of God, as wee have cause to wish that in our heades were floodes of water, and our eies were fontaines of teares, that wee might power out a complainte against you, for this your abhominacion, wich you have set vp, whereby you have wrought such destruction and ruine in the Church of God, seeking to pull it downe, to build vp your selves. Hereby have you glorified your Church, & sett hir vp to sitt as a Queene, takeing vnto your selves

Of Succession.

all power & authoritie, yea even to shutt the gates of the holie Citie, the heavenly Ierusalem, saieing that none may enter but by your authoritie. Oh that you could see your great sinne herein, & the lamentable evill that you have wrought. First against God in destroying his Temple, which is built truely (though exceeding weakely) vpon the foundation the word of God. And you have caused the enemies of God to blaspheme, & to make a mock at the profession of Iesus Christ. And you have caused them that were more indifferently mynded, to dubble their doubtings, and rather stepp backward, then come forward. Thus have you sinned with an high hand against the God of heaven, who is able and will fill you the dubble for this your iniquitie, if you repent not. And for vs you have brought much sorrow, greife & vexation of soule & spirit vpon vs. The Lord doth knowe wee speake truely and great hath bene our cause of greife to see the Church of Christ, which is his body, whereof wee are (though vnworthie members) thus rent and torne in peeces, and our profession and wee made a scorne of men, who have wished and wayted for our overthrow, and have taken vpon them to foretell, of these evils that have come vpon vs, which being come to passe according to their foretelling, they have triumphed against vs & blessed themselves, as though their foresaieings must needs come to passe. Thus have our enemies reioyced at our miseries, but the Lord hath wounded them vpon their right eie, and made them a reioyceing to their enemies.

VVere this all our woe, it were at full, enough, but you have by this your great sinne brought a further evill vpon vs, then to make our enemies reioyce over vs, saying there, there, so would wee have it, for you have made our friends our enemies, yea our familer friends, with whome wee tooke sweet counsell, & went to gether to the house of God. And such is the enmitie betwixt vs and them (whereof

Of Succesſion.

(whereof you have bene cheife instruments) as it can neuer have end, whilst anie of vs live, for it is that enmitie, which the Lord put berwene the seed of the woman, and the seed of the serpent, which can have no end in them except wee fall into the same destruction, for there is no place to repentance to be found for their transgression. For they were once enlightened, and had tasted of the heavenly gift, and were made partakers of the holy ghost. And had tasted of the good word of God, and of the powers of the world to come: and are fallen away: it is impossible they should be renewed againe by repentance: seeing they crucifie againe to them selves the sonne of God and make a mock of him Heb. 6. 4. 5. 6. Now to shewe how they were once enlightened. First Mr. John Smyth (vpon whose head the blood of all this people shalbe) hath by his profession in all his practice, and by word, and in his sundrie writings, with such force of argument, and strength of protestation with ground of truth. (as his writings shewe) manifested himself to be enlightened with this truth of God.

That wheresoever two, or three, are gathered together into Christs name, there Christ hath promised to be in the midst of them Mat. 18. 20. and therefore they are the people of god and Church of Christ, haveing right to Christ, and all his ordinances, and need not seeke to men to be admitted to the holie things, but may freely walke together in the waies of god, and enioy all the holie things. From this truth of god wherewith he was enlightened is he fallen, denying the words of our Saviour Christ. That saith wheresoever two or three are gathered together &c. And holdeth that the first two or three that are gathered together have onely right to Christ

and all his ordinances, and that after, all men must come to them, restraining the wordes of Christ wch are generall so anie two or three, onely to the first two or three, and so hath sett vp a Successiō against the wch he hath formerly by all wordes, writings, & practice sett himself with all detestation. And this man like Balaam hath consulted with you, and hath putt a stumbling block before the people of God, who were also enlightned, and so are manie as you knowe fallen with him to the same sinne, and vnder the same condemnation. (And M. Iarvase Nevile haveing winssed not onely this but divers other truths for the which he hath bene long imprisoned and condemned to perpetuall imprisonment yea expecting death for the same, yet notwithstanding all his former fidelity and constancie whereby his bondes were famous through the whole land, falling with M. Smyth vpon this your blind Succession (forsakeing the rock whereon he stood) is now returned beyond his vomytt, exclayming against your Succession, and strives to build vp the Succession of Rome, which he hath formerly, with all zeale and holines pulled downe, & so is become a hissing of men, and a reproach vnto all the godly, and is made a scorne of the wicked a iust reward for all that fall away.

More over this wicked man Mr. Smyth hath professed and maintained with all manifestation of faith and confidence that Christ tooke his flesh of Mary, affirming that all the world was not able to aunswere that place to the Hebr. 2. 14. where it is said: forasmuch, as the children are partakers of flesh and blood, he also himself likewise tooke part with them, as al'o that place Gen. 3. 15. The seed of the woman shall breake the serpens head, but now he is fallen from this, following a device of some of you. He cannot find in all the scriptures where Christ had the first matter of his flesh: but the second matter which is his nourishment, that he had of Mary,

saicing further that if he had the strength of many men, he would labor to cast the contrary out of the Church for being a article of faith, & he hath taught that Christes myracles, sufferinges, and death, yea his hanging vpon the crosse were all typicall and Carnall, Comparing Christ flesh to his garments, and therefore not to be striven about. So like wise is he fallen from the faith of iustification by Christs righteousness onely, to inherent righteousness in himself, so will he be justified partly by his owne righteousness, either not standing need of all Christs righteousness, or els not holding his righteousness sufficient for him. And he is also fallen from the faith in the point of Magistracie, professing he knew not that he differed from you in anie thinge.

Further more this wicked man Mr. Smyth hath professed and taught, and his confederates had learned. That God is a spirit, and that he wilbe worshipped wholly in spirit and truth. And he and they knewe that the Apostle 1. Cor. 14. 14. 15. 16. saith. If I pray in a strainge tongue my spirit praieth, but myne vnderstanding is without fruit. I will pray therefore with the spirit, but I will pray with the vnderstanding also. I will singe with the spirit, but I will singe with the vnderstanding also. Els how shall they that vnderstand not, say Amen. and vers. 11. Except I knowe the power of the voice, I shall be vnto him that speaketh a Barbarian. This man not withstanding, when he had himself but a little vnderstanding of your language, and the rest of his confederacie, when some of them had not anie vnderstanding to be spoken of, and diuers none at all, neither yet have have, and do come to worshipping with you, being Barbarians vnto you and say Amen (els what do they there) not knowing whether you blesse or curse.

The ignorant Papists shall stand vp in judgment against these men, yea the Idolatrous Heathens who have not knowne & heard the thinges that these men have knowne

Of Succession.

and hard. Of such men as this and they that are fallen with him, speakes Th-apostle Iude. VVoe be vnto them; for they have followed the way of Cayne, and are cast away by the deceit of Balaams wages, & perish in the gaine saying of Core. Iude 11. Having your persons in admiration because of advantage, which you might all right well see, & wee doubt not but some of you do see, for you knowe their vnderstanding in your language, and for what cause can you ymagine that they should runne to gaze at you. Th-apostle 1. Cor. 14. 19. saith, I had rather speake in the Church or congregation, fyve words with myne vnderstanding that I might also instruct others, then Ten-thousand words in a straining tongue. And doth not Th-apostle teach heere that it is better to heare fyve words in the Church or congregation with vnderstanding, then Ten-thousand words in a straining tongue? But these men, with a sort of weemen that are void of vnderstanding had rather heare in your Church or congregation fyve words without anie vnderstanding, then Ten-thousand with vnderstanding in a congregation or Church gathered together by the preaching of the gospell of Iesus Christ, and baptized into his name vpon the confession of their faith and sinnes.

This they knewe was our begininge: but your beginning they knewe not neither can knowe, and if you had anie other beginning it is not according to gods word: but that is all one to them, they have not regarded how you began in the faith, nor how you stand in the faith, which (if they had not forsaken all religion) they would have had regard of: but religion was not, nor is not their marke that they aymed at, as you may easilie descerne by these their wilfull blind courtes, where into you have led them by your blind Succession.

Now

Of Succession.

you, and betwixt you and vs , and let all the godly on earth consider , whether you have walked vprightly herein or no ; and whether you haue not sought your selves, and not the glorie of god , nor our building vp in the faith . And thus wee leave the Succession of your baptisme, putting you in remembrance that vvee haue shewed you , that by this your opinion you make Iohn baptist his example a perticuler example for one man, for what man you cannot tell, but whotoeuer can first light of it he hath the pre heminance, and this you ymagine was your first beginner, which you shall never be able to prove except you can knowe all thinges that are done vnder the sunne , but all this in you is vanitie of vanities as wee trust manie of you will easilie see, and wee wish all may . And for this people who haue runne after your inventions, of whome wee would not once haue made mention, but the better to bring you to the sight of the greatnes of your sinne, and to sett them out for an example that others might be warned thereby, which vvee desire that they may be , when they shall heare of such a people, vvhose knowledg, gifts, and graces vvere great, and vvhoe vvalked, & professed to vvalke, strictly by the rules of Christ , & vnder his yock , and now are they Beijall, walking by no rule of Christ, not being vnder his yock, haueing disclaymed themselves for haueing anie power to the holie thinges , and haue giuen all to you , all their religion being onely to come and gaze at you, vvhoe speake to them in a straing tongue, vvhich is giuen for a signe not vnto them that beleeve but vnto them that beleeve not 1. Cor. 14. 22. And in that they are thus left in confusion not kneeuving nor careing vvhether to go , vvee haue cause to magnifie the name of god in that he hath confounded them in their vvaies that vwould haue confounded his vway of truth : and vvee haue cause to blesse god that hath prevented you and kept you from making

them to be one with you, whereby you had strengthened the in their evill, & enlarged your owne sinne exceedingly.

Let vs now proceed to the Succession of your Church and ministry, for wee cannot conceive which way you wilbe able ever to make anieshewe or cullor, that this vn baptized man should have commision to do all things, if your rule of particuler proportion be good, there is no such course nor proportion in the scriptures. Iohn his example will not serve your turne, for Iohn planted no Churches. If you will have planters of Churches, and that all men must come to them, then must they needs be endued with like gifts as the first planters were, speake all languages as Th-apostles did, worke miracles, and not err in doctrine, for the Lords hand is not shortned, nor his grace and mercie lesined to his Church and people. But if he send men with the same office and auctoritie, that he sent his Appostles, he will for the honor of his owne name, the advancement of his truth, and good of his people, give them the same gifts, and not bring his truth and people in bondage to men full of errors, ignorances, and blindnes, as you and all men are; therefore be content to be biulders vpo the foundation layd, and forbid not others to build thereon, but let every man take heed how he buildeth vpon it. 1. Cor. 3. 10. This may suffice for this point and so wee come to that, to the which the best approved amongst you, have had no word of answer hetherto, & wee knowe you ca say nothinge for it, holding your rule of Successio according to your course and proportion except you wilbe so very vnadvised, as to hold proportion in one thinge, & no proportio in another, and this that wee intend to speake of, is your ministry.

How come you to raise a ministry? where is your particuler example, your rule is that Elders must make Elders, and none but Elders must administer in the holie thinges. You raise baptisme after Iohns examples: but how will you do to ordeyne Elders? seeing you have

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no such example, & when you have done, what device will you have to keepe this auctoritie to your selves? This is your ground for your Succession, as all had baptisme from Iohn the first baptizer, so all must have baptisme from your first baptizer, As all Churches proceeded from the first Church at Ierusalem, so all Churches must proceed from Ierusalem your first Church. As Elders proceeded by ordination from the first Elders, so all Elders must proceed by ordination from your first Elders; heere is your proportion. But how came your Elders by their ordination? did they ordeyne themselves? where is your example and proportion for that? Did the Church ordeyne them? then your proportion is gone, for the first Elders were not so ordeyned. Thus are you overtaken in your ground not seeing whether it ledd you. Forake it, it shalbe no disgrace for you to forsake error, you shall therein shewe the true grace of God to be in you, in denying your selves and your owne waies, and advancing the way of the Lord. Hold you to the perfect rule, that all gaynsaiers are not able to withstand, which was given by the law giver, and that is. VVhere two, or three are gathered together into my name, there am I in the midst of them and what soever they bind on earth, shall be bound in heaven: and what soever they loose on earth, shall be loosed in heaven. Mat. 18. 20. 18. And 1. Cor. 3. 16. 21. 22. Knowe you not that yee are the Temple of god, Lett no mā reioyce in men, for all thinges are yours and 2. Cor. 6. 15. 16. 17. 18. what Cōcord hath Christ with Beliall; or what part hath the beleever with the infidell: and what agreement hath the Temple of God with Idols: wherefore come out from amongst them and seperate your selves saith the Lord, & touch none vncleane thinge, & I will receive you, & I wilbe a father vnto you, and you shall be my sonnes, and daughters saith the Lord almightie. These three places of scripture proves thus much. First, that wheresoever two, or three are gathered

together in Christs name, Christ is in the midst of them, and they have power to bind and loose, which is to receive in & cast out, to appoint Officers and to discharge, and to administer in all the holy things, for having Christ they have with him all things also Rom. 8. 32. Christs power cannot be devided from him, therefore where he is, his power must needs be, & he is a King, & where he is, he gives power to his servants to serve him in all his ordinances.

The second place alleged confirms this, where it is said. Let no man reioyce in men, for all things are yours, and in the 5. vers. of this. 1. Cor. 3. saith The Appostle, who is Paul? and who is Appollos? but the ministers by whome ye beleaved, sheweing that the Corinthians were not the Temple of God, neither had interest vnto all things, because of their persons, but because they beleaved their doctrine. And wheresoever a compaine of men now, I shall beleve their doctrine, even they are the Temple of god, and all things are theirs, aswell as all things were the Corinthians.

The third place fore alleged, proves, who they are that Christ hath promised to be in the midst of, & that is, those that seperate themselves from Beliall (which are men without a yock) from vnbelevers, from Idolls, and which touch no vncleane thinge, these are they that God will receive, and amonge whome he will dwell & walke and he wilbe their God and father, & they shall be his people & children, & they shall not need to respect the persons of men as hath bene shewed, for by the free gift of Gods grace, & through their faith in Christ, all things are theirs. VVill anie men not withstanding all this say, that anie people or congregation seperated from all vncleannes, may not enioy Christ and all the holy ordinances without they be admitted there vnto by other

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Heere wee desire that all men that have anie vprightnes of hart, would enter into a due consideration of the depth of this error of Succession, from, or by the persons of men. And through gods assistance wee will endeavour to speake vvhath vvee are able for the discoverie of this error, vvhich is so great & dangerous, of the sharpe bitter fruites vvhich vvee have deeply tasted, & our wounds are yet fresh & Greene; but notwithstanding by the grace of God, vvee vwill not be provoked to speake beyond the bounds of sobrietie herein: and to proceed heerin by the most ealie, plaine, and evident vway to our best vnderstandings.

VVee intreat you, and all men vvhith all holy advisednes to consider, vvhath vvas the seperation vvall, betvvixt the Ievve & the gentill, & Th-apostle Rom. 3. 1. 2. declares plainly what is vvas in these vvords. The pre-ferment of the Ievve & the profit of circumcision is much everie manner of vway, for cheiflie because vnto them vvhere of creditt comitted the oracles of god, this vvas the divisio vvall, vvhich the Lord had set vp betvvixt the Ievve & the gentill in that he gave his statutes & ordināces to Israell to keepe, not debarring the gētills at all frō enioying the benefitt of his statutes & ordināces as the lord sheweth Exo. 12. 49. One lawv shalbe to him that is

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borne in the land, and to the strainger that dwelleth amongst you. This then was the preferment and the deviation wall, that the Iewes kept the oracles, and the Gentills must have them at their hands: for if the gentills had themselves possessed the land of Canaan, And the holie Citie, and the Temple; and all the holie thinges they had bene all polluted in their hands; but when the Iewes had the possession of all the holy thinges, and communicated them vnto the gētills they were holy to them. Thus could the gentills have no benifitt of the holy thinges, except they came to the Iewes and receyved them from them, and so enioyed them vnder them. This then is so plaine as anie thinge can be, that the partition wall betwixt the Iewe and the gentill, was in respect of the preuilege that belonged to the person of the Iewe, in that, to the person of the Iewes, the oracles were committed to be kept, for as wee have shewed there was the same law of ordinances for the gentill as for the Iewe, but the gentill must receive them from the Iewes, and they must come vp to Ierusalem to worshop with the Iewes Act 8. 27. and Ioh. 4. 20. This stopp of the partition wall hath Christ broken downe. That he might reconcile both vnto God in one body, by his crosse and slay hatred thereby, & making peace Eph. 2. 16. 17. Thus hath the Lord of himself made peace both with Iewe & gētill, now not preferring anie one people above another in giving his oracles to the to keepe, but hath made his covenant with all, both Iewe, & gētill, they that are a farr off, & they that are neare Act. 2. 39. Eph. 2. 17. To everie mā that doth good shalbe glorie and honor and peace, to the Iew first, and also to the grecian. For there is no respect of persons with god Rom. 2. 10. 11. There are now by gods appointment no more straingers and forreyners, but through Christ, all both Iew and gentile, have an entrance vnto the father by one spirit Ephes. 2. 19. 18. not standing in need of admittance by men. And what people soever, either Iew, or gentile,

gentile ; are built vpon the foundation of Th-apostles and Prophetts Iesus Christ himself being the cheite corner stone , in whome all the building cuppled together, groweth vnto an holie Temple in the Lord, they are built together to be the habitation of god by the spirit Ephes. 2.20. 21.22. And therefore no people are bound to seeke to men to be built ahabitiō of god: But the doctrine of Th-apostles by the worke of the spirit is sufficient. All this proves the partition wall is broken downe, which is, that the oracles are not now committed to anie people of credit to keepe that all should be forced to come to them as the gentills were of necessitie constrayned to come to the jewes , Christ hath slayne that hatred saith Th-apostle, and hath reconciled the gentills to god, and so god is equally favourable to them both , that is to all men (for all were either jewes or gentils) God doth not favour anie one in respect of committing his oracles to be kept, they are now left free to all that come, according to that prophecie of scripture Esai. 55.1. Hoe every one that thirsteth come ye to the waters , and ye that have no silver come buy and eate . Come I say buy wine and mylke without silver and without monie.

This then being confessed of al (that have anie knowledge in the religion of God) that the seperation wall is broken downe, and being rightly vnderstood also that the seperation wall was a personall preuilege vnto the peculiar nation of the jewes by genealogie , which was to keepe the oracles of God by Succession amongst themselves, from generation to generatiō, and the gentiles that were without could not be admitted to the holy thinges but by them, this being the deuision vvall, and this being broken downe, and the gentiles let in, & the doore sett open for all , & freedome & libertie proclaymed, That by the blood of jesus christ vvee may be bold to enter into the holy place , by the new and liueing way

which he hath prepared for vs through the vaile, that is his flesh Heb. 10. 19. 20. Hereby all Succession is abolished, all preuilege and preferment to perticuler persons in keeping the holy oracles is taken away, and they are free for all men, (that beleeve) to possesse and enioy, for wee are all the sonnes of God by faith in Christ Iesus, There is neither Iewe, nor Grecian: there is neither bond, nor free: There is neither male nor female: for we are all one in Christ Iesus Gal. 3. 26. 28. Now they then that will set vp Succession, and will have all the oracles of God committed to them, and that all men must receive the ordinances of Christ from them they herein build vp the partition wall againe they challenge to themselves the preferment of the Iewe: they stopp the entrance into the holie place by the new and liueing way, which Christ hath made by his blood: they deny that any people built vpon the foundation of Th-apostles & Prophetts by the spirit, can be the habitation of God: they will not permit me to be the sonnes of god by faith: all these things are nothinge available without me come to the, & be admitted by them: & men cannot have Christ except they have the; nor beioyned to christ, except they be ioyned to them: nor putt on christ except they putt on the. Lett all the godly but equally iudg betwixt you and vs, whether this be not to sett vp the partition wall againe, wch is to give a speciall preuilege ad preferment to one people more then another and that none may enioy the holy things but from their persons, which wee desire may yet better be observed, & well vnderstood, that you, or what people soever manteyne Succession or will have a preuilege or preferment, in the possession of the holie things it doth apperteyne & is tyed to your persons & the power and auctoritie you challenge it is in your persons, for it is not in your gifts ad doctrine, for sett by your persones & tye vs not to them, and then wee will preferre the gifts & doctrine of Th-apostles before yours, and wee will be directed

Of Succession.

sted by the. And the aucthoritie and preferment you chal-
 lēge is not in your office, for sett by your persons and per-
 sonall presence, and send precepts & rules, by the auctho-
 ritie of your Office and wee, and all that feare god will
 cast away your aucthoritie and office and the aucthoritie
 and of fice of all others heerein, with the precepts and ru-
 les made by the power thereof, and wee will onely sub-
 mitt our selves to the office and aucthoritie of Th-apo-
 stles, and to the precepts and rules, which they have sett
 downe by the power of their office, wch power ad office
 they received frō god, not from men, nor by man gal. 1. 1.
 Thus may you and all men see, that what people church,
 or congregation soever do challenge vnto the selves anie
 privileg or prefermēt in keeping the holy thinges, & that
 they onely are to dispose of the to others, such privileg,
 ad prefermēt must needs be proper to their persōs onely
 and frō all such privileg to their persōs, as wee have be-
 fore shewed Paul, and cephas, and Appollos disclaymes,
 although they were the ministers by whome the corin-
 thians beleaved. And will you, or anie people or church
 challēge privileg and prefermēt to your persons over al
 men, although by your ministrie they beleave not; and all
 your warrant for this is because you say, you are the first.

If you wil yet stād for privileg by your beeing first (as
 you Ymagine) heare what our saviour christ saith vnto
 you for your instruction Mat. 20. 13, 14. Frend I do thee
 no wronge, take that which is thyne owne, and go thy
 way. I will give vnto this last a much as vnto thee: these
 men thought because they came first into the veinyard
 they should have had more wages then they that came
 last, although there wages were agreed vpon, so you
 thinke you are worthie of more aucthoritie, then the
 last because you suppose you were the first: but our Sa-
 viour christ teacheth you in this place that the honor &
 reward is all one to the last, as to the first. And take heed
 least by this your sinne (if you had no other) the lord passe

this sentence against you, and say vnto you . The first
shalbe last.

To dravve to an end in this point , that the gospel is
come vnto all the vworld alike coll. 1. 6. for god is no ac-
cepter of persons : And therefore all the world ought to
receive it, beleeeve it, & obey it a like: & so doing, all
have free libertie to enioy and administer in all the holy
ordinances a like: for of vvhomesoeuer the Lord requires
obedience of all his ordinances, they obeying, he giveth
to them the privilege & benifitt of all his ordinances.
Then vwhat soever people receives, beleeves, & obeyes
the gospel, as truely as another people do, they have as
much privilege & libertie to enioy the gospel & all the
ordinances thereof as anie other people: For god is no
accepter of persons, but in every Nation, he that feareth
him & vvorketh righteousness is accepted vvith him Act.
10. 34. 35. And if anie shall novv feare god, & fast & pray
as Cornelius did, thejr praiers & almes shall come vp in
remembrance before god & the spirit of god shall di-
rect them to heare vwhat Peter saith, & to be directed
by Peter, & the rest of Th-apostles, & not bid them
send for you, or go to you, or anie people to make them
perfect, for the word of God is all sufficient to teath
them & instruct them & make them perfect to everie
good vvorke, as is shewved, 2. tim. 3. 16. 17. The vvhole
scriptures as given by inspiration of god, & is profitable
to teath to convine, to correct, & to instruct in righteous-
nes, that the man of god may be absolute, being made
perfect vnto all good workes. Heere may you & all
learne & vnderstand, that the vvord of god is all sufficient
of it self, to make the people of god absolute & perfect
vnto every good worke, to pray, to preach, to Baptize, to
breake bread, to administer in all the holy thinges & to
walke in all the vvayes of god, vvithout the helpe of
of anie man or men. And if anie should be so unvvise, as
to make that the meaning of the holy ghost heere is onely
to make

to make a man perfect vnto everie good worke in himself, it were great weaknes, seeing that the holy ghost testifieth, That the mainfestation of the spirit is given to every man to profit withall. 1. Cor. 12. 7. & 1. Pet. 4. 10. Lett everie man as he hath received the gift Minister the same to another, as good disposers of the manifold graces of god. To make this plaine that he that runnes may read it & vnderstand it that Christ and al things are given to every faithfull people, although they be but two or three according to Christes owne wordes Mat. 18. 20. Christ is there king Luk. 1. 33. he is there Mediator Heb. 9. 15. by whose blood they may be bould to enter into the holy place. He is their high Priest, who with one offering hath consecrated for ever them that are sanctified Heb. 10. 21. 14. And made them kings, And Priests vnto God Reuel. 1. 6. They are come vnto Mount Syon. And to the citie of the living God the celestiall Ierusalem Heb. 12. 22. whose gates are not shutt by day, and there is no night there Reuel. 21. 25. wee conclude therefore with those heavenly wordes of comfort spoken by the holy ghost, vnto everie faithfull man, and men though but two or three. Reuel. 22. 17. Both the spirit & the Bride say come. And let him that heareth, say, come, and let him that is a thirst, come, and let who soever will, take of the water of life freely.

VVey with your selves now, and let all men consider, whether this be not al sufficient. Heere is the King: & the Mediator: and the high Priest: and the citie Ierusalem with hir gates open: and the spirit of God bidding all come freely: and all the faithfull made kings, & Priests vnto God, what should let the faithfull for entering in, & offering Sacrifices, & administering in all the holy thinges be fore the lord, seeing they onely are appointed there vnto of God. 1. Pet. 2. 5. & 4. 10.

If the jewes cominge out of captivitie, had had Salo-

mon their kinge, Moses their mediator, Aaron their high Priest, Ierusalem their citie with hir gates open & their god bidding the come, who should haue for bidden the for bringing their sacrifices and administring before the lord freely. If Pharaoh should hinder the all the plagues of Egypt should fall vpon him. And though Tobiah should despise the, & Sáballett cōspire against them, yet they praying to their god their enemies shame should be turned vpon their owne heads, and the lord should bring their counsellis to nought Nehē. 4. And God hath promised to do no lesse for his people now against his and their enemie the mistery of iniquitie, the man of sinne for he will consume him with the spirit of his mouth, & abolish him with the brightness of his coming 2. Thes. 2. 8. And he will smyte the earth with the rod of his mouth and with the breath of his lipps shall he slay the wicked Esa. 11. 4.

Now therefore take you heed, and let all people take heed, how they go about to hinder the people of god that haue freedome and libertie to administer before him, being a holy Priesthood to offer vpon spirituall sacrifices acceptable to God by Iesus Christ 1. Pet. 2. 5. take heed wee say how you go about to hinder them, by setting vpon your owne inventions and abominations, and bring swift iudgment vpon your selues. And so wee leave this point praying you not lightly to passe by it though wee haue handled it weakly But let all that desire vnfainedly in the truth of their soules to see the profession of Iesus Christ flourish in puritie and sincerity, and in the light of all truth, sett their owne hearts and teach others to seeke Christ in his word: And to followe him in all worshipping and ser vice according to the examples, rules & precepts in the Scriptures. which are written for vs to that end. For, what soever thinges are writtē aforetime are written for ou learning. Rom. 15. 1.

Let all men therefore that in vprightnes desire to walke in the waies of god according to true direction, seeke to be taught of god by the Scriptures, and not to be ledd by the examples and precepts of men: For if a people though but two, or three, by reading and hearing the Scriptures, by the worke of the spirit, come to the faith of the gospel, must be compelled to joyne to anie, or some people that formerly professe Christ, then must they be forced, to professe as they professe, and walke in their strepps with them: and so to be brought in subiection to all their errors, and to be polluted by joyning with them in all their corruptions and so they cannot nor must not be ledd on for ward towards perfection as they ought to be Heb. 6.1. But they must be ledd forward or go backward, or out of the way, or stand still, as that people to whome they joyne will lead them. This destroyes all pure profession of the gospell, and keepes men backe from walking in the cleare light thereof: for if two or three shall in the honestie of their harts desire to walke honestly with the lord, and keepe them selves vnspotted of error, this wofull rule of Succession debarrs them that they may not so do, and constraines them to joyne to some people, denying them libertie to walke after the rules and examples in the Scriptures and so to followe Christ, and binds them to followe Christ with them, as they followe Christ. Hence it cometh that the Pope saith, loe heere is Christ, and seekes to force all to followe Christ with him. And the Bishoppes they say loe heere is Christ and they seeke to compell all to followe Christ with them. The Presbitarie they say, loe heere is Christ, and they will constrain all to followe Christ with them, wee passe by the most vngodly & vnwise Familists and scattered flock, that say he is in the desert, that is no where to be found in the profession of the gospell according to the ordinances thereof

untill their extraordinarie men (they dreame of) come. which I shall not be, until there come a new Christ, & a new gospel. And you to whome wee especially write you say loe heere is Christ, & you would have all to followe Christ with you. Now in these troublesome dayes which our saviour Christ hath foretold of, and are now come to passe wherein if it were possible the very elect should be deceived, let all the godly stay themselves vpon that blessed counsel of our Saviour Christ who saith vnto al that will followe him, take yee heed, behold I have shewed you al things before Mark. 13. 23. which is by his word, and therefore thither onely must wee go, and followe no men. And wee pray al you (that would have men followe Christ with you) to remember how our Saviour Christ reproved his Disciples for their evill disposition therein, who when they sawe one casting out deviles in Christes name forbadd him because he followed not Christ with them, Iesus vtterly disaproving them, said, forbidd yee him not, he that is not against vs is with vs. Luk. 9. 49. 50. If the our saviour Christ would not suffer these his Disciples, to challenge to the selves this privilege, nor would not restraîne that his Disciple, for professinge his name althoug he followed not with the, why should anie challenge to the selves, or why should the people of god think them selves bound to give vnto anie this prerogative.

Let all the people of God therefore every where knowe, that they have libertie to followe Christ by them selves. which if Gods people would practice with feare & reverence, relying onely vpon the direction of gods word & spirit, it would make them most wary & carefull of their waies, least they should run into error, & so be iustly reprovèd of all, whilst all mens eyes are vpon them; whereas contrariwise, if of necessitie they be bound to go & joyne to another congregation, they walke securely, because that peoples walking

walking is their warrant, and what soever they find amongst them must be received as approved & good. And this makes divers, who often receives manie good motions of the spirit to quench those provocations of the spirit, because they thinke they must needs ioyne to some people, and can see none that walke so vprightly & holilie, with whome they may have comfort to ioyne: & this is a cheife cause of all this evill, in that manie are blinded with this error that you, & all the fore named people do stand so stiffly vpon, that they must ioyne to the Church. And so is this libertie hidden from their eies (you all that teach that doctrine being instrumentes there of) that they may ioyne themselves to gether in the covenant of the new Testament, & so be the church & Temple of God them selves as well as you or anie people: and through the gracious blessing of god, which he hath promised shalbe vpon them, they so doing & walking in his waies, they may, & shall growe to be a most holy people, and a house for the most high god to dwel in, the word & spirit of god being fullie sufficient to build them vp, & they edifieing one another in their most holy faith, according to the rules of the holy ghost in the new Testament: And all this without the authoritie or admittance of anie people professing before them, but all this you hide from their eies.

O that the children of god were as wise in their generation in al thinges, & in this, as the Sonnes of men, then would they loose no part of that libertie wherewith Christ hath made them free, then would every people called of god, runne of them selves, the race sett before them, and followe hard toward the marke, for the price of the high calling of god in Christ Iesus Phil. 3. 14. Vnto the which till the called of god by the word of his spirit, raise vp their hartes to do, striving withall zeale & holines to runne one before another

in the profession of the truth, till these gracions affections and holie endeavours possesse the harts and spirits of men, there can be no hope to see the glorious light of Gods truth in the profession thereof to flourish & growe: ffor whilst some Church or congregation settled in the dreggs of error, and overtaken with a secure, cold, frozen profession of the gospel, and some other church or congregatiō caried away with a headstronge blind zeale into manie errors, will have all men come and followe Christ, or rather go out of the way, or be frozen vp with them, and while men thinke they are to give them this preferment, what hope is there of the groth of pure Religion. VVe therefore earnestly beseech all people, by the mercies of god (in whome there is anie faithfull love of gods truth) not to respect anie men, neither to followe Christ, as you have them for an example: but followe Christ as you are taught is his word, and as you have the holy mens examples, whose holines is approved in the Scriptures. And thus in all love, wee exhort you to be thus mynded by the name of Iesus.

Although this that hath bene manifested from the Scriptures may give full satisfaction to every faithfull holie professor of the gospell (that Christ by his presence giveth all power to every congregation, aswell as to anie one people or congregatiō, gathered together in to his name, though they be but two, or three, whether they be first gathered or last gathered: whether there be Elders or no Elders amongst the, it is with god all one): yet because amongst all (almost) that professe Christ, there is so much a doe about ordination, or laying on of hands, as though elders hands were onely sanctified to that vse, wee pray the godly reader to receive full satisfaction from Act. 13. 1. 2. 3. where it doth evidently appeare that the church or cōgregatiō at Antiochia (where there were no Appostles nor elders) by the

the direction of the holy ghost, with fasting, & praying, & laying on of hands seperated Paull & Barnabas to the worke of their ministerie, wherevnto the holy ghost had called them. And Paul went not to Ierusalem to them that were Appostles before him, not so much as to consult with them Gal. 1. 17. but after they were seperated by the church, being sent furth by the holy ghost they came downe to Seleucia, Act. 13. 4. And fro this time did first begin to administer in the Office of their Appostle ship: in all this let it observed, that it is here set downe expressly in the scriptures; that they were called vnto their office of god, & set furth of god, & that the church did onely ordeyne, or separate the to that worke: and therefore this doth nothinge contradict Gala. 1. 1. where it is said Paul an Appostle, not of men, neither by man: for he was called & sent of god. Thus is it proved that the church or congregatio, hath power (with fasting & praier) to lay on hands, and so to separate & ordeyne me chosen, to administer. And this is the ordinatio set downe in the scriptures, which most men make so great an Idoll of. And wee hope wee shall not need to prove perticularly that the church or congregatio hath power to Elect or chuse their officers seeing that is so plainly set do, vnto Act. 14. 23. & 6. 3. 5.

Of Magistracie.

THE fowrth matter that by the assistance of God wee purpose to speake to you of, is, to prove vnto you, and all that are contrary minded. That kings, Princes, and Magistrats, ruling & governing by the power of god, with the sword of Iustice, may be members of the church of Christ retheyning their Magistracie. For prooffe hereof Thappostle Paul to the Rom. 13. 1. 2. first sheweth (speaking of the higher powers) That all powers are ordeyned of god. And who soever resisteth

the power resistes the Ordinance of God. This then hereby is made most plaine, that the power & authoritie of Magistrates is the holy ordinance of God. They are further called, The ministers of god, and their administration is set downe. To take vengeance of them that do evill, and to praise them that do well, And the instruement wherewith they are to punish evill doers, is the sword. And in all this they are the ministers of god for good & for the good of gods children especially. And therefore are they commaunded to pray for them 1. Tim. 2. 12. Thus is their power (being of god) holie & good; and their office & administration holie, & good being (as is heere shewd by Th-apostle) appointed of god for good, who doth, nor can appoint nothinge but that which is holie & good, and pleasing to himself, for he is holines & goodnes it self, and he may not, nor cannot appoint anie thinge contrary to himself.

God then haveing ordeyned & appointed this holy ordinance with the end, and vse of it, and manner of administration, the magistrates applying them selves for the same thinge, they obey the holy comandemēt and will of god, & are pleasing and acceptable to the lord in that their obedience: for by these wordes. Applying them selves there vnto. The holy ghost intends and shewes, that ther is required a diligent, willing, faithful obedience in their administration, and not a forced constrained obedience, as the devills obey god, whose obedience is not acceptable and wel pleasing vnto him: further thē he is wel pleased in sheweing the power of his owne might, in that commaunding them they must obey him: for the devills do not willingly obey god in anie thing. They do not willingly knowe god as appeareth when they cried Mat. 8. 29 Iesus the sonne of god, what have wee to do with thee: and although they beleeve there is one god, yet they do it not willingly, because

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because they tremble Iam. 2. 19. therē faith increaseth their feare. All this wee speake to make it plaine to the simplest: first, that there is an obedience which god comandes by the word and worke of his power onely, where in they that obey please not god: as whē he commanded the vncleane spirits to come furth, and they obeyed him: And thus did Pharoh obey, when he let the people of Israell go to serve the lord, as Moses and Aaron had said Exo. 12. 31. this was no willing obedience and therefore not acceptable vnto god. Secondly there is an obedience, which god comandes by the word and worke of his grace, wherein, and whereby they that obey, please god, and are acceptable vnto him. This is the obedience that is better then Sacrifice.

And this is the obedience that god requires of kinges, Princes, and Magistrates, even a diligent, willing, faithfull obedience, as is shewed frō these words: They are the ministers of god applying them selves for the same thinge. And let vs with all grace and holines vnto god, and reverēce vnto this his holy ordināce, consider what it is that they are to applie the selves vnto. It is to punish evil doers with the sword, and to reward or praise the that do well: these wordes might cōvince you all of your error in this point, and they shall condemne you all, if you repent not, of your teaching and stiffly mainteyning, that these Ministers of god, retayning this their Office from god, may not be members of the Church of Christ. Hearken to their Office or ministry yet againe. It is to punish evill doers, and to reward or praise them that do well, in which holy administration they are like vnto god, and in applying them selves faithfullie therein they do the worke that is proper to god: for to execute justice vpon the wicked, and shewe mercie vnto them that do well, is the divine propertie and worke of god, and so farr as the

lord hath committed auctoritie, to Magistrates to administer therein, they do the proper worke of god: and therefore doth the holy ghost by the Prophet David, speaking of Magistrates say, [Psal. 82. 6. I. have said yee are gods, speaking in respect of the great honor that is due vnto them, by their holie Office, where vnto he hath appointed them.

The some & scope of that which is heere sett downe in this point, is to shewe vnto you, that the Appostle doth here teach, that the Office & ministry of Magistrates is an holy Office appointed of god, and that the lord requires of Magistrates a diligent willing, faithfull, obedience, which is pleasing vnto the lord: the which obedience they performing vprightly, though weakely, and sayling in manie things, as Th-appostle confesseth, he & all the children of god did Iam. 3. 2 yet beleieving the gospell of Iesus Christ, and repenting of their sinnes, how can it be denyed them to be admitted members of the bodie of Christ? Is this a good exception, because they are Magistrates? why then you except against them because they are the holy ministers of god, and do his will in faithfull obedience. VVhat a doctrine of devills is this, that anie should be denyed to be members of the body of Christ, for executing an holie Office appointed of god. For further prooffe, that it is an holy ordinance or office pleasing vnto god, it is shewed in that wee are commanded to obey of conscience; & that is onely in that which is holy & good; for god forbidd, that his children, should be tyed of conscience to obey in anie thinge, that is vnholie & not good. Th-appostle shewes heere, that the holy ghost intends no such thinge, when he saith vers. 3. Magistrates are not to be feared for good works, and 1. Pet. 2. 17. Feare god: honor the kinge, & therefore if Magistrates shall comannd anie thinge against god or Godlines, the people of god are not bound to obey. & for this cause
Thappostles

The apostles when they were commaunded of the Rulers & Elders of Israell, that in no wise they should speake or teach in the name of Iesus, answered, whether it be right in the sight of God, to obey you, rather then god, iudg yee. All this doth still give further prooffe, that Magistracie is a holy ministry or Office appointed of god onely for good, and therefore none bearing that Office or ministry, is, for that cause to be debarred frō being mēbers of the body of Christ which is his church, except men for executing an office commaunded of Christ, should be debarred from Christ, which is more then madnes, for anie that professe Christ to affirme.

Furthermore: hath god by reason of that high power & auctoritie which he hath given to Magistrats commaunded such feare such obediēce, & so great honor to be given vnto them of all men, and shall they whome god hath so greatly honored, with such auctoritie, dignitie & power, for, bearing this honor which god hath putt vpon thē, shall they for this be accounted vnworthy to be mēbers of Christs church? This is to bring the greatest dishonor, that possible cā be before god & his people, vpon that ordinance & the ministers thereof vpon which, and vpon whome, the lord hath putt most honor on: for it is a most miserable, wretched, & dishonorable ordinance, office, or calling, that debarrs mē frō being mēbers of Christs body. And let all knowe, that have anie vnderstāding in the misterie of godlines, that if Magistrats ought not to be mēbers of Christs church they cannot be childre of the kingdome of Christ; and if they be not children of the kingdome, they cannot be heires of the promise: for those that are worthy to be heires of saluation, must needs first be children of the kingdome, being begotten by the immortall seed of the word and borne a new I. Pet. 1. 23. all such are worthy to be members of Christs Church.

There.

Therefore if you vnderstand your selves *se* this to be the end of your opinion. That if, you denying Magistrates, and hold them vnworthy to be members of Christes Church, you much more deny them to be worthy of saluatiō: for if by reason of their Office they be vnworthie to be of the comuniō of the saintes vpon earth, they must nedes thereby much more be made vnworthy to be of the communion of the Saintes in heaue. And thus do you by this your opinion hold and mainteyne, that god hath appointed an ordinance, and they that are his ministers therein (by his owne appointment) are by that their Office and ministry debarred of saluation. Your sinne herein is no lesse then blasphemy against god, in that you charge the most holy to have appointed an ordinance, the executing whereof debarrs men from saluation, wee hope you do it ignorantly, as also your leaders. Let not the antiquitie of this your error make it precious vnto you, but rather vile: and sinne not by tradition after the doctrine of men: but be brought to try your waies by the word of god, and let his spirit be your teacher and leader into all truth, & be not led by men for all men are gone out of the way, and are full of ignorance & error.

And to make it appeare how you are misledd in this be witched opinion. VVe wil come to some of your cheife holdes herein, whereof this is one Mat. 20. 25. 26. Luk. 22. 24. 25. 26. & Mark. 10. 5, 45. There arose a strife among Christes disciples which should be the greatest; And he said vnto them. The kinges of the gentiles reigne over them, and they that beare rule over them are called gracions lords, but ye shall not be so: but let the greatest be as the least, and the cheifest as him that serueth. From hence you gather that kings & Magistrates that beare rule in the world, may not be of the Church. To come (by the grations direction

rection of the spirit of god) vnto a due vnderstanding of this scripture : wee must first seeke to knowe, wherein the disciples of Christ did seeke to be greater one then another, and if they did strive for worldly preferment, then may your ground prove partly true: but if they did not strive for preferment in the world or worldly preferment, then is there no cullor that your collected ground shou'd be true: for our saviour Christ his speech is to put an end to their strife, & if they did not strive for worldly preferment or who shou'd be greatest in the world, then our Saviour Christ spake not at all concerning worldly superiority & rule, although he brought an example from the world which is most vsuall in the scriptures. This controversie then wee hope may easilie take an end, if you be not vtterly given vp to your owne waies in all thinges: for if the ignorât will not be ignorât still, they may by the grace of god see heere most evidently the ground & cause of this strife amongst the disciples.

Zebedeus sonnes desired of our Saviour Christ, that they might sitt one at his right hand, and the other at his left in his kingdome not speaking of the world. Our Saviour first reproves them sharply and tells them they knowe not what they asked. And when he saw that this their desire of supirioritie wrought disdain amongst them all, Iesus called them vnto him, and taught them to knowe. That although the kings & lords of the gētiles and they that were great amongst them, had domination & aucthoritie, and bare rule over them, in his kingdome it shou'd not be so. He came not to sett vp and establish such a kingdome, wherein men shou'd seeke to be greater one then another, and to beare rule one over another: and therefore taught his disciples another lesson, telling them that who soever will seeke to be great, or be cheifest amongst them in his kingdome, shalbe the servant of all, that is the

mearest

meanest of all, for that pride or arrogancie in seeking to be chiefe & beare rule in the kingdome of Christ makes such the least, because god reiecteth & will cast downe the proud, but he will exalt the humble. Now as our Saviour Christ taught his disciples heere, by an example from Kings & Rulers and great men, that it should not be so amongst them in his kingdome: So also vpon the same occasion of strife, & question who should be the greatest Mat. 18. 1. 4. & Mark. 9. 34. 36. & Luk. 9. 46. 48. Our Saviour Christ takes a little child & setteth it in the midst of them, and teacheth them by the example of a child to be humble and lowly, and saith, except they be converted and become as little childre they shall not enter into the kingdome of heave. And who soever shall humble himself as a little child, the same is the greatest in the kingdome of heaven.

From the first of these examples of Kings and Rulers & great men, because our Saviour Christ saith. It shall not be so amongst you, you shall not in my kingdome be like them, that is, Reigne, and rule, and be great one over another.

From this first example you conclude, that Kings, Rulers & great men, may not be of the kingdome of Christ. That you may the better see the error of this your collection and conclusion, wee will collect and conclude the like from the other example which our Saviour Christ brought of a little child.

He saith the Disciples of his kingdome must be like little children, humble, not seeking to be greater one then another: therefore little children may be of the kingdome of Christ, because our Saviour Christ saith they must be like them. wee knowe you can easilie discern the error of this collection and conclusion, and why can you not discern the error of the other

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Wee pray you as you love god, and his truth, be not so partiall in your selves, wee wil yet endeavor to shewe you the equall like of these conclusions, that you may of conscience (denying the one) deny the other also.

Our Saviour Christ saith. The Kings and Rulers; and great men of the Gentiles reigne and rule over them, but it shall no be so amongst you the Disciples of my kingdome: therefore (say you) Kings and Rulers and great men may not be of the kingdome of Christ. In like manner may it be said (our Saviour Christ speaking vpon the same occation, little children are humble, and seeke not one to be greater then another, it shall be so amonge you the Disciples of my kingdome: therefore may anie aswell say) little children may be of the kingdome of Christ. Seeing you are confident (and that according to truth) that this last is not a true collection and conclusion: so also of conscience, acknowledged; that the first, which you make is not true: for as in the last both you and wee do vnderstand, that Christ (speaking of his kingdome which is spirituall) did teach his Disciples by the example of a little child, that by reason of it yong yeres, was in qualitie and condition humble: so he would have them humble in spirit; and our Saviour Christ doth not teach heere, that little children are spiritually humble, and therefore may be of this his kingdome: for infants are but borne of the flesh; but they must be borne againe of the spirit, that enter into this kingdome of Christ Io. 3. therefore doth our Saviour Christ heere speake but of qualitie and condition of children; which is to be humble, not teaching hereby that they may be of this his Kingdome: Even so our Saviour Christ the in
other

other example (speaking of the power rule, and auctoritie of kings, Rulers, and great men) teacheth them, that in his spirituall kingdome amongst his Disciples, he will not have them as kinges Rulers, and great men to reigne one over another; or to be greater one then another in his kingdome. Not teaching hereby, that kings Rulers, and great men may not be of the kingdome of Christ but that his Disciples may not (as kinges Rulers, and great men) reigne, one over another in his kingdome.

In all this our Saviour, Christ speakes of his kingdome which is spirituall: and speakes against spirituall power and auctoritie, and will not therein that his Disciples should seeke to be greater one then another: not excepting against, nor Disaproving the power and auctoritie of earthly kinges and Princes, which is his owne holy ordinance, but that they may be of Christ, retayning their power and auctoritie, and administring in their office, and ought to have all due honor and obedience: But if they, or anie shall seeke to have spiritual power, rule and auctority in this kingdome, and therein make them selves greater then the rest of the Disciples of Christ, that is it which our Saviour heere doth altogether speake against and disapprove, and here vpon; and in this respect teacheth his Disciples to be humble as little children and not seeke in spirituall power and auctoritie to be greater one, then another: for if they do, he that will strive to be greatest shall be least. But how is this rule of Christ (wherein he so carefully and so often instructed his Disciples) troden vnder foote, and vtterly abolished, of them that professe to be his Disciples. Not to speake of the Pope, and all his confederates who in the hight of all iniquitie hath exalted himself. VVhat might wee say to lord Bishops who so directly oppose Christ herein, How shall they be able to stand before him, with their spirituall grations

eldres lordships and dignities so called, and so directly
 against his word and will. Oh that these things were
 not hid from their eyes. And they that profess a Prebiteri-
 anie, who though they beare not such high names and
 titles as the rest, yet by their ruling power & aucto-
 ritie (which by all meanes they seeke to enlarge) if they
 take not heed, their sinne against this rule of Christ
 will be found little lesse then anie. And if wee speake
 sparingly of you that profess an Eldership thinke
 not you, nor lett it be thought of anie, that wee do it,
 either because wee are partiall, or because your deserts
 are not true enough, for the lord knowes, & wee
 knowe in part, and would to god you knewe your sel-
 ves, that your iniquitie is great herein, in your seeking
 and holding superioritie over the congregations whe-
 reof you are, and that partly by auctoritie, partly by
 humbleness of mynd seeking to beare rule over the
 people of god. If by this our loveing advertisement
 anie of all you of whome wee have spoken be provoked
 to evill, you shall therein greatly increase your owne
 judgments: for the lord knowes wee speake it not to
 provoke you to evill, but to provoke you to repentan-
 ce before the great & evill day come, wherein (as for
 all sinne, so particularly & especially for this sinne) the
 lord will have a strict account if there be not repentan-
 ce: wee say especially for this sinne, because this sinne
 of seeking superioritie, rule, & auctoritie hath & doth
 utterly destroy all sincere and holy profession of the
 gospel, keeping in captivity & bondage the consciences
 of men, overthrowing the strongest that resist, and trea-
 ding the weake under foote, stopping up the way of li-
 fe, and men hereby taking upon them to have in their
 hands onely, the keyes of the kingdome of heaven. To re-
 turne particularly vnto you to whome wee first inten-
 ded to speake, take you heed, least whilst you set your
 selves (by your opinion) against Magistrats being of

the kingdome of Christ, you have in the meane time, set vp a power and auctoritie of your owne ; and so your second error be as evill as your first.

To put an end to this your first ground , If this example which our Saviour Christ bring of Kirges, Rulers, and great men , because he saith, it shall not be so amongst you, that is , you shall not be like them. If from these words you will yet hold , that Magistrats may not be of the kingdome of heaven ; and of the Church, Then you must also hold (except you will shewe your selves void of all vnderstanding) that our Saviour Christ in the same cause and vpon the same occasion , bringing an example of a little child , and saieing it shall be so among you , you shall be like this little child , you must then hold , that little children may be of the kingdome of Christ, and of the Church: ffor if where Christ saith. Be not like, debarr out them that are brought for the example: then where he saith. Be like , must needs admitt in them that art brought for the example. So then they that from this ground; will admitt infants in , let them see (if they have anie sight) that they debarr Magistrats out : And you that debarr Magistrats out by this ground must admitt infants in. ffor they are examples of direct cōtrarietie, produced for one & the same thinge. Therefore they that debarr out both, and they that admitt both, make thinges that are direct contrary to be a like, which is the most vniust and false vnderstanding that can be in men. Let vs therefore the rather prevaile with you , to Locke to your waies herein , and reconcile your selves to the word of truth. And marke well the words of our Saviour Christ concerning this point Mat. 18. 4. who soever shall humble himself as this little child , the same is greatest in the kingdome of heaven and vers. 3. they that are converted and become as little children

dren, shall enter into the kingdome of heaven, heere is no exception of persons, but Kings and Princes and all great men, if they be converted and become as little children and humble themselves, they may enter in, and be greatest in the kingdome of heaven, not by their princely power, but by their humilitie, which wee vnfaignedly wish that all Kings, Princes, and Rulers would see, that not their greatnes, power, nor auctoritie doth anie thinge at all advance them to, or in the kingdome of heaven: but it is their conversion and humilitie. But your opinion leads you to this; that they cannot be converted except first they cast away their Magistracie. This is of truth your ground, a most woefull ground if you could see the footestepps of it; for if it be so that they cannot be converted except they cast away their Magistracie, then is their Magistracie sinne, and if their magistracie be sinne, then is all their administration wherein they administer by power and vertue thereof sinne, who shall be able to contradict this? which way shall all the device of men & Angells be able to avoid it, but that if Magistrats cannot be converted to God (that is Repent and beleeeve) except they cast away their Magistracie, then is their magistracie sinne, for their is nothinge but sinne that hinders faith and repentance.

Do you (that hold this fearefull opinion) yet see into what straytes you are brought, that you have no way to turne yourselves, if there be anie grace or love of God in you, humble your selves vnto the dust before the lord and his people and proclame your repentance, which that you may yet further be provoked vnto, see the hight of your sinne, so farr as wee in our great weakenes, are (by the mercie of god) able to shew you: wherein by reason of our so great weaknes, wee must needs exceedingly faile,

and come fhort ; but yet to the vttermoſt that by the grace of god wee ſhalbe able wee will endeavour to be faithfull to god and you heerein. wee demaund cannot Magiſtrats, Repent & beleewe , & ſo be received or enter into the kingdome of heaven, except they caſt away their Magiſtracie? you profeſſe & hold they cannot, why then is their Magiſtracie ſinne & all that they do by the power thereof is ſinne. If this be ſo then hath the moſt holy, righteous mercifull, & iuſt god, the god of all power, geuen power from himſelf, & appointed an ordinance of Magiſtracie by vertue of which power given from god, Magiſtrats do adminiſter, and are comaunded of god to iudge righteous judgment. To puniſh the wicked in iuſtice, & to reward or praiſe the wel doers in mercie, and all this ſay you is ſinne. And all this doth god give them power & aucthoritie and comaundement to do, and in all this they are his miniſters doing his will, yet not with ſtanding all this is ſinne, for if by reaſon of their Magiſtracie (retayning it) they cannot be converted, that is, Repent & beleewe, then is their Magiſtracie ſinne, and then all that they do by vertue of that Magiſtracie which is ſinne, muſt needs alſo be ſinne. Hereby you charge the moſt high god to ordeyne & give power from himſelf, to Magiſtrats, to ſinne: & ſo you make it ſinne in them to puniſh the that do euill, and to praiſe or reward the weldoers; although they do it by the power and comaundmēt of god, mainteyning hereby that god gives power & comaundment to ſinne, what a fearefull eſtate & condition is this where vnto this your error hath brought you; how will they anſwere it, that have & do ſo ſtiffly mainteyne & teach this error, is this the leaſt comaundement that they breake, & teach men ſo? Mat. 5. 25. To blaſpheme the name of god, in making him the author of ſinne, ſaying, the holy ordinance of Magiſtracie, which he hath ordeyned is ſinne which they ſay, that maintey-

Of Magistracie,

mainteyne that Magistrats may not be of the kingdome of heaven nor admitted of the Church, except they first cast away their Magistracie: for there being nothing to be cast away, to enter into the kingdome of heaven but sinne, if there be no entring for Magistrats, but by casting away their Magistracie, then must it needs be said that Magistracie is sinne. VVee go often over this point, that wee might move you with carefull advisednes to consider of it, which wee beseech you by the love of god to do, and not to dishonor god and your profession by such errors.

This which Th-apostle writes to the Romaines, Chap. 13. and that which is spoken from that place, might suffice for this whole cause of Magistracie, for their power, auctoritie and administration, but it must yet be opposed to another ground, that is held and strongly mainteyned against Magistracie, whereby the most simple harted are deceived, and that is this. The weapons of our warefare are not carnall, but mightie through god to cast downe holds. 2. Cor. 10. 4. from this Scripture, diuers that holds there may be some sorts of Magistrats to end causes and questions, do yet hold that in anie case, they may not make warr nor put men to death. It is to be lamented with the teares of mens soules to see the simple harted thus misled; and they are deceived vnder a dangerous cullor, and great shewe of holines, not seeing the deceipt of Satan who transformes himself into an Angell of light herein, for what holie hart will not easilie be brought to thinke, that warr is an vnchristianlike thinge, where there is so much slaughter and blood shedd, and which is accompaigned with so manie calamities and miseries, and which is followed & mainteyned by so great force and violence by the arme of flesh: so likewise is it a lamentable thinge that men should be executed and put to death, by sentence of law for offences: Such Ma-

gistrats you will in no case admitt of, wee pray you consider, how should such Magistrats as some of you would allowe of, order and determyne causes of controverſie, without the ſword of juſtice? who would obey their orders and decrees if they had no power to coſtraine, would evill doers be perſwaded by words to do well? and would wronge doers by perſwation do right? why if they would not, then were all your Magistrats labor loſt, they are but weake ymaginations to ymagine in your mynds that there can be ſuch Magistrats, but let vs come to your ground, Thus ſpeakes the Appoſtle 2. Cor. 10. The weapons of our warfare are not carnal, the ground and cauſe of this Th-apoſtles ſpeech is this. There were certen falſe Appoſtles Chap. 11. 13-20. crept in amonge the Corinthians that made a goodly ſhewe and exalted themſelves, and had brought the people in tondage, and to vphold themſelves in this their exaltation, they ſought to diſgrace Th-apoſtle Paul. And becauſe his writings were of great power and authoritie, that they could not leſſen the authoritie of them therefore they ſought to diſgrace his perſon Chap. 10. verſ. 10. his letters (ſaith one) are ſore and ſtronger, but his bodilie preſence is weake and his ſpeech is of no value. To this Th-apoſtle anſweres verſ. 7. looke ye on thinges after the apparance? and verſ. 2. eſteeme you vs as though wee walked after the fleſh? though wee walke in the fleſh, yet wee warr not after the fleſh, for the weapons of our warfare are not carnall. In all this ſhewing and teaching them that they ſhould not eſteeme of him according to the out ward apparance in the fleſh, for he came not to make a great outward boaiſting ſhewe, and to ſubdue and bring men in bondage by ſuch meanes, but by the power of the ſpirit, for ſaith he.

The

The weapons of our warfare are not carnall: but faith th-
 appostle Chap. 13. 23. Seeing that ye seeke experience of
 Christ that speaketh in me, let them knowe that have
 sinned heretofore, and all others also that if I come, a-
 gaine I will not spare. All this & much more to this sen-
 ce speakes he to the Corinthians. And to him that spake
 those thinges he saith. Chap. 10. vers. 11. Let such on
 thinke, that such as wee are in word by letters, ,
 when wee are absent, such also will wee, be indeed
 when wee are present. Thus th-appostle labors to
 shewe them that his ministerie was spirituall, by the
 power whereof he came amongst them; but seeing
 they sought to disgrace his ministerie by disgracing
 his person, they should see he would be the same in his
 deed present, that they confessed him to be in writing
 absent; with what vnderstanding can men gather
 from hence, that there may be no other weapons
 vsed in the world, then such weapons as th-appostle
 Paul vsed heere in his ministerie of Appostleship against
 false Appostles. wee have written thus much of this,
 that you might see how you are seduced, by misapply-
 ing the words of the Scripture from the sence, which
 is too visuall amongst you.

VVel, then in this place wee have learned of th-ap-
 postle what were his weapons in the ministerie of his
 Appostleship, teaching the Disciples of Christ to vse
 onely such weapons in the like ministerie.

Now let vs also for a full finishing of this point in
 hand be taught of the same Appostle (teaching by
 the same spirit and authoritie) with what weapons
 Magistrats must administer withall in the office of their
 Magistracie. And that is shewed Rom. 13. where it
 is said, they beare not the sword for nought: for they
 are the ministers of God to take vengeance on them
 that do euill.

Heere are the words & sence of the scripture going together, & that evidently without all condiction, that God hath given Magistrats power from himself, and a sword to punish and take vengeance of all evill doers, for if they may take vengeance of one, then of Ten, & so of Ten thou sand: this hath god appointed, ordeyned & comaunded, who is a gracious, mercifull god, & full of pittie & compassion, yea more compassionate, then all men can be: and therefore let not men pretend holines in this their compassionate and pitifull disposition, that would not have Magistrats administer with the sword, for Sathan deceaves you thereby, and makes you more pitifull then god, & therein you sinne most grievously, when you reioyce in your selves, and thinke you do exceeding well. But the thinge that misleads you all is this because you can see no sworde, but the sword of the spirit, and no armor but spirituall armor in the kingdome of Christ: and therefore the disciples of that kingdome (say you) must have no other weapons, nor put on no other armor, and then can there be no putting to death, nor anie warr neither ought to be, but all spirituall. Suffer our foolishnes, if wee seeine as fooles to speake thus vnto you. Even so in the Kingdome of Christ, there is no treasure but spirituall treasure, no baggs but spirituall baggs Luk. 12. 33. No biuldings, but spirituall biuldings. No apparell but spirituall apparell 1. Pet. 3. 3. No meate but spirituall meate Rom. 14. 17. If then you will cast away all weapons and armor but such as the disciples of Christ vse in his Kingdome, so must you also cast away all your baggs and treasure, and all your buyldings and houses and you must weare no apparell, but spirituall apparel, eate no meate but spirituall meate. If to all this it be answered, that in the new Testament the lawfull vse of al these things be allowed, wee answere even so is the lawfull vse of Magistracie with the sword to punish evill doers allowed and approved

proved in the new Testament, as is proved from Rom. 13. which no man with anie good conscience shall ever be able to gainsay. To conclude wee in love beseech you to see what an extreame straite you are brought vnto, (wee meane all those that hold Magistrats may not be of the Church of Christ, and retain their Magistracie) that you must say that Magistracie is not an holie ordinance of god, and that all that is done by the power and authoritie thereof is sinne, and therefore Magistrats may not be admitted to be of the Church of Christ, except they cast away their Magistracie: for if you confesse that it is an holie ordinance of god, and that the administration and execution thereof, and whatsoever is done by the power and authoritie of the same according to the word of god, in the punishing of evil doers and praising & rewarding the weldoers, be good, and holie & iust in the sight of God, then may Magistrats be of the Church of Christ and retain their Magistracie: for no man may be debarred out of the church of Christ for doing of that which is holie and iust & good.

But to deale yet more plainly with you, that the vttermost depth of your error may be discovered, that you and all men may vtterlie detest and abhorre it. If you will say that Magistrats are no otherwise the ministers of god but as the devills are which one of our owne countymen, the forenamed Mr. Iervase Nevile (falling vpon this, and others your errors) most blasphemously hath affirmed: except you will also hold the same, (which god forbid that anie child of god should do) you can never deny Magistrats for being of the Church of Christ: for if you confesse that they are the holie and good ministers of god applying themselves there vnto, then how can you deny them as unfitt to be members of the Church of Christ, and that onely because they the holie and good ministers of god

reayne that their ministerie office and calling whereunto they are appointed of God.

And now may you see that wee had iust cause in the begining of this question to endeavor to shewe that the lord requireth a diligent, faithfull willing obedience of Magistrats: But the devills obey of force and against their will. And God doth never make them ministers of his mercie to anie, but wee see heere, God hath ordeyned Magistrats his ministers for good, both in mercie and iustice, aswell to reward the weldoers as to punish the evill doers. Of all the people vpon earth none have more cause, to be thankfull to God for this blessed ordinance of Magistracie then you, and this whole countrie and nation, in that God hath by his power and auctoritie given vnto you magistrats, who have so defended & deliuered you from the hand of a cruell destroyer. & will you not withstanding contemne this his holie ordinance, and accounte it as a vile thinge? far be it from you to continue in this your so great evill.

Thinke not that in the handling of this point, wee seeke to bring your persons in question or contempt with the higher powers, the lord knowes wee have no such intent, wee knowe their worthie patience in bearing with your great weakneses herein, but to bring this error into contempt amonge you, that you might forsake it, that is it wee seeke, and that the simple harted might not be betrayed with it as they are, not knoweing how farr that deceipfull opinion leads them, and all vnder a shewe of Godlines. Much more might be said then wee are able to say, and wee would willingly have said some thinge more of this point & of others, but that it is so difficult to get it sett over into your language. Give vs leave to say thus much more vnto you to Prouoke you to tread

tread vnder foote this vnholie disposition that seemes
 to be so holie, and makes you flatters your selves,
 and thinke your selves most holie herein, and that
 is, in that you would not have evill doers punished
 with the sword. You please your selves much, in
 your pittifull dispositions herein, and thinke you
 please God, when it is most evident that you sinne
 grievously herein: for it is the good will, plea-
 sure, and commaundement of God that evill doers
 should be punished by the sword, and to that end
 he hath given power and authoritie to Magistrates,
 and you contrarie to the good will and pleasure of
 God, would not have evill doers punished with the
 sword. Is not this your great sinne: to be contrarie
 mynded to God? take heed least by this your disposi-
 tion you could also wish or desire that wicked men
 dieing in their sinne, might not be damned, where-
 by you should wish the vtter dishonor of God,
 for then should the enemies of God triumphe over
 him: and then would they laugh God to scorne and
 have him in great derision: but God shall laugh
 at their distuention and mocke when their feare com-
 meth. Pro. 1. 26. And all the Saints of God
 shall reioyce with him. Reuel. 18. 20. And if the
 Saints in heaven reioyce and praise God, when he
 punisheth and taketh vengeance on the wicked, ought
 not the Saints vpon earth to reioyce and praise God
 when they see or heare that the evill doers are punis-
 hed heere on earth? by such power and authoritie as
 god hath appointed. And they are the more to prai-
 se God, seeing the holie ghost doth testifie, that
 it is for their wealth, what great sinne of ingrati-
 tude and vnthankfulnes is this then in all you, that
 so disapprove of Magistrates, and of their puni-
 shing of evill doers by the sword, the which Or-
 dinance if it were not, all the Gedlie on
 earth

earth should be destroyed and the most Godly first. Now wee know that God is able to defend his without the sword, but in that he hath appointed this holy ordinance of Magistracie for the preservation and defence of all good men, & for the subduing & keeping vnder and cutting of the evill doers, let none make the selves more wise and more holie then God, which you all do that disapprove of Magistracie. Repent, for your sinning with a high hand herein, in dishonoring God by disapproveing his holie ordinance of Magistracie, which he hath comaunded should be honored with all godly feare reverence and obedience. And if you will repent and truly obey god herein, then must you (being comaunded by the auctoritie of the Magistracy) be ready with your owne persons, and all that you have, to support & defend that sword of justice which they beare and wherewith they administer by that power and auctoritie which they have from god: for who are fitter to support and mainteyne the holy ordinance of god then they that professe to be the children of god, and who are fitter to feight iust and good battells then good and iust men; and what simplicitie is this to thinke, that it is more lawfull to hier men to feight a battle, then to feight it them selves. The people of Israell that were the people of god never did so, but they fought the battles of the lord them selves, and the lord went furth with their armies, and gave them victory over their enemies, and put their adversaries to flight, and if magistracie be a holy ordinance of God now, as it was then, it is as lawfull for them to defend their contries and people as it was then, and so is it as lawfull for the servants of god, and they ought being comaunded by the magistrats to go to warr as well now as then: and the servants of god might with better consciences and more comfort go to battle them selves (being comaunded by the higher powers that are

of god) although they died in battle then to hier me to be slaine for them, to whome the cause belongs nor. There is no religion in this that magistrats by reason, of your vnwillingnes to go to battle, for the cause of god and for your owne safeties & preservation should be forced to hier men to feight for you (although you pay for it) and in all this you pretend Religion and conscience : but it is evident by the word of god , that if magistracie be a holie ordinance of god, it is to be supported by all holy and good men, and meanes : And if it be not a holy Ordinance of god, then are magistrats but the ministers of god as the devills are: then are they not to be obeyed for conscience sake, nor to be honored ; for wee are not bound of conscience to honor, and obey the power, authoritie , and ministry of devills , but to resist it : and so Th-apostle Pauls doctrine Rom. 13. and Th-apostle Peters doctrine. 1. Pet. 2. 3. 17. Is all made false and erroneous. But far be it from anie that have anie touch of true godlines , to deny that holy ordinance of magistracie , and so to overthrowe the holy doctrines of Th-apostles. Let the godly bewarr of such. Th-apostle Peter hath foretold of them , and of their manner of proceeding, for.

First he sheweth that there shalbe false teachers, which privilie shall bring in damnable heresies , even denying the lord that hath bought them, and by their followers the way of truth shall be evill spoken of. And these are they which shall despise gouernment, which are bould, and stand in their owne conceipt, and feare not to speake evill of them that are in dignitie 2. Pet. 2. 1-10. let vs applie this to the persons and cause in hand: These men that most stisely stand against magistracie, have they not brought in damnable heresies ? do they not deny the lord that hath bought them? are not these they that deny the true humanitie of Christ, deny-
ing

ing him to have had a true earthly naturall bodie ; wherewith he bought them : which they that deny or are ignorant of , that he had a true naturall earthly bodie , they deny , and are ignorant that the lord hath bought them. VVee will not now speake to the rest of their damnable heresies ; but to come to this which is one of them, they dispise goverment, and speake evill of them that are in dignitie. Can there be greater dispisers of goverment then they that deny it to be lawfull to punish evill doers with the sword , for take away the sword and where is goverment , will evill doers be governed with a rod of reed ? do wee not see daylie that manie feares not the sword ? and if the sword of justice were taken away, all goverment were overthrowne , and can there be greater dispisers of goverment ; then they that would altogether over throwe it. And they speake evill of them that are in dignitie and aucthoritie. Do not these men speake evill of them when then teach and condemne them for evill doers in their execution of justice against offenders ? and can they speake greater evill then to say , they are such evill doers as are not worthie to be members of the Church of Christ ? what greater evill and contempt can be cast vpon them , both before God and his people : for hereby they are absolutely denied to be the ministers of god, but as the devills are. Can there greater evill be spoken then this. To make it more plaine , that you which teach these thinges against Magistracy are these false Teachers that the Appostle Peter heere speaketh of. This is one speciall marke, that you do it privilie, for can false teachers teach more privilie then you that teach this ? Sure you do not vnderstand teaching privily to be in corners and privie places , Th-appostle shewes that is not his meaning here , for he speaks

of bringing in heresies privily in teaching of doctrines; and is not this heresie against Magistrats most privily brought in vnder a culler? from our Saviour Christs owne words where he saith, It shall not be so among you: And from Th-apostles words, The weapons of our warfare are not carnall. Is it not privily done to wrest the scriptures so deceitfully from a shewe of words leaving the true sence of the place, and hereby concluding most privily and deceitfully, that Magistrats bearing the sword may not be of the kingdome of Christ nor of his Church. But let that suffice which is spoken before of the misunderstanding of these Scriptures. And see further, how vnder this first damnable heresie of denying Magistrats to be of the Church, most privily is this heresie brought in that Magistracie is vtterly vnlawfull, and all that is done by the power and auctoritie thereof is sinne; for as wee have shewed there is nothinge but sinne debarrs anie from being members of Christs Church; they then that hold that Magistracie debarrs men from being members of Christs Church, must needs hold that Magistracie is sinne: and that Magistrats by reason of their office and auctoritie are sinners. For although a Magistat should manifest never so great faith and repentance, yet these men will not yeild that he may be of the Church of Christ: for except he cast away his Magistracie, his faith and repentance is nothinge. This vnholie Office & vn-sanctified auctoritie doth vtterly overthrowe faith and repentance. Let it not displease you that wee write thus plainely: for if it be a holie Office, and Sanctified auctoritie, then it cannot debarr anie from being members of the church of Christ.

Thus may you, & all see, that these among you which teach that Magistrats may not be of the Church,
and

And that it is not lawfull for them to punish euill doers with the sword, nor by the sword to mainteyne warr for the preservation of their contries & people, these are they that privily bring in damnable heresies, despising government and speaking euill of those that are in dignitie and aucthoritie, in that hereby they seeke the vtter overthrowe of all government, and accompt aucthoritie and magistracie most vile, because euill doers are punished thereby, which you teach ought not to be, but is sinne & wickednes to be done. And if all men in these Provinces vnder the government of the lords & stats generall were of your mynds, as you would have them, where were government and magistrats? were it not all in the dust? Thus is it evident that you would have Kings, Princes, & magistrats vnterly abolished. Is not this heresie privily brought in: vnder so great a shewe of godlines to destroy the holy ordinance of god: and how manie of you vnderstand that this heresie leads you to accompt magistrats the ministers of god, but as the devills are? wee hope there are tho sands of you that have no such thoughts, and yet it is most evident, and cannot be avoyded but it is, the end of your ground & rule. Is not this privily brought in? Be not therefore deceived by faire & humble speeches, for wee profess vnto you, that it by this that is already said it do not plainly appeare to anie indifferent reader that your ground leads you to this, that all that magistrats do, (by vertue and power of their Office in punishing euill doers) is sinne in them; if anie thinke good to oppose wee wil by gods assistance make it most clere, that all may see it that wincke not with their eies. If therefore you like not to hold that magistrats are no otherwise the ministers of god, but as the devills are, then leave of also to hold that magistrats by reason of their magistracie are to be debarred out of the kingdome or Church of Christ, And also

also it shall appeare, that this your ground doth evidently overthrowe all Magistracie in the whole earth: for if God would have all Kings & Princes saved, and come to the knowledg & professio of his truth, which Th-apostle saith he would 1. Tim. 2. 1. 4. and you confesse the same, and if they cannot come to the knowledg and profession of the truth except they cast away thei Magistracie (as you say and hold) then must all Magistracie be cast away in the whole world; for God would have all the Kings Princes, and Magistrats vpo the earth to come to the know ledg of the truth & be saved. And if you like not to overthrowe all Magistrats and Magistracie in the earth, then leave of to hold that they may not be of the kingdome & church of Christ.

One other marke that shewes you are the false Teachers Th-apostle speakes of, is, that you stand in your owne conceite, this wee have found in some of you, and wee require wee may not now find it in you all for then shall it appeare evidently vnto all men.

Thus have wee in these pointes wherein wee differ from you, spoken so farr as God hath enabled vs, beseeching you all with singlenes of hart to try your standing in these thinges wee have spoken of, and that you would not hold these opinions, because you have held them long, but that you will lovingly be advised to search the Scriptures; and see: whether you have any Good warrant thus to hold and professe and teach men so. Approve your selves now vnto vs, and vnto all men, that you walke not blindly in the stepps of them that have gone before you, but that you desire and endeavor to walke by true sanctified knowledg from the Scriptures, and that you do not so much seeke to heape multitudes together, and build vp great Churches and congregations; as to gather together a holy people; and build vp pure Churches in the pro-

feſſion of the true faith, that you may be approved of God, which neither you nor anie people can ever do; except you firſt make ſure, that your doctrine be pure and vndefiled: for though a people ſhould never ſo much excell in all holines of conuerſation, yea though they ſhould excell in works, in love, & ſervice, in faith & patience, & that their workes ſhould be more at laſt the at firſt Reuel. 2. 19. yet if they ſuffer falſe doctrine & falſe teachers, they are impure & polluted churches for a little leaue leaveneth the whole lump Gal. 5. 9. & the lord will not approve of them, but will certainly come againſt the with the ſword of his mouth, & will remove their candleſtickes out of there places.

This the lord ſaith, but who beleeveth the word of the lord herein. If Churches and Congregations did beleve theſe words of the lord, it would make them try their doctrines by the word of the lord, & go vpon ſound grounds with knowledg & vnderſtanding from the word of truth, being teſtified vnto them by the teaching of the ſpirit of God, and not receive doctrines vpon the good opinion they have of their Teachers knowledg, holines & faithfulnes, although they ſhould excell in all theſe thinges: neither would the people of God be carried away after anie doctrines by the ſtrong working affections of their mynds, judging it to be the working of the ſpirit of God, when it is nothinge but the ſpirit of their owne affections, wherein they may have great motions and feelings with much zeale but not according to knowledg. Rom. 10. 2. Therefore are wee comaunded not to beleve every ſpirit, neither in our ſelves nor in others: but to try firſt whether they be of God. And hereby ſhall wee knowe the ſpirit of error. If wee heare Gods word 1. Ioh. 4. 6. That is, if wee ſearch and try everie thinge thereby.

Oh that Churches and congregations would thus
 looke

looke vnto their waies, and not hold errors for com-
 panie sake, nor walke in by pathes by affections: It is
 better to hold the truth alone, & to walke in the waies
 thereof, contrary to all the affectiōs of the hart, which is
 deceitfull: but this is a hard doctrine, who is able to hea-
 re it. It is a pleasing thinge to walke in a profession of
 Religion with a multitude, and especially if but some
 of the grounds of their faith agree with mens mynds.
 This overthrowes the first beginings of the Religion of
 God when men will chuse to walke with that people,
 and in that profession of faith that best pleaseth their
 mynds, not so much regarding the truth of their faith
 nor their holy walkeing therein: although they may
 mislike some thinges yet if some please them well, they
 will not differ for small matters: and when they are
 once gathered and knitt together in a multitude, then
 though error after error be discovered, and sinne after
 sinne comitted, there may be no breaking vpon anie
 conditions. And this overthrowes all growth of Re-
 ligion. VVee wish you and all great congregations to
 looke to your selves, that you be not more carefull to
 mainteyne your multitudes the the lords truth. It is not
 a multitude in error & sinne, that can please God: Noe,
 a fewe walking together in the truth with holines
 shalbe acceptable in his sight, if they be but two or
 three, he will be in the midst of them. Therefore please
 not your selves in your multitudes, walking in so
 manie errors as you do: for if you repent not of these
 whereof wee have made mention, and of all other your
 errors and false doctriens mainteyned amongst you, the
 lord will assuredly make you desolate: for thus hath
 he threatned, and executed his judgment vpon Perga-
 mus and Thyatira because they repented not: and he
 threatnes and will execute the same jndgment vpon
 you which sinne after the like manner of transgression,
 if you repent not. And your gifts and grates being
 many

manie lesse then the gifts and graces of those Churches and your false doctrines and sinnes already manie moe, the greater, and more speedily will his judgments be vpon you, if you repent not, which wee vnfeinedly desire the lord to give you Grace to do; Be warned you that are leaders, whilst it is to day, & harden not your hearts: why should you perish in your sinnes? & lead so manie simple soules to destruction with you.

Thus praying all the gracious harted amongst you, to remember that the wise man saith. Open rebuke is better then secret love, and the wounds of a lover are faithfull Pro. 27. 5. 6. And wee will hope that though wee reprove you, wee shall at length find more love (which is all wee require of you) then they that so flatter you with their tongues. The grace of our lord Iesus Christ, be with you Amen.

Cant. 4. 8.

COME from Lebanon, even come from Lebanon, and looke from the topp of Amanah, from the topp of Shenir. and Hermon, from the Denms of the Lyons, and from the mountayns of the Leopards.

To all the most vworthy Governors, Learned Teachers, and Godly people of all estats and conditions in these vnited Provinces. Grace and peace from God the father, and our lord Iesus Christ.

VVEE, amonge the rest of the people of God, that professe the gospel of Iesus Christ, have great cause to praise the lord for the freedome & libertie that wee have in these Provinces to professe & speake in the name of Iesus: and wee are bound, and do with all humblenes of hart thankfullie acknowlegd it. And wee beseech the lord in mercie to recompence it seavenfold into the bosome of those that are in auctoritie, by whose great fauour wee enioy this blessed and comfortable libertie: the which libertie wee have not the least thoughts to abuse neither (by the grace and mercie of God) will ever willingly do. And wee humblye crave now, that wee may with fauour and good acceptance vse this Christiā libertie thus farr as to propound one ground of Religion by way of question and demaund, & wee doubt not (through the grace of God) but it being thoroughly and faithfullie debated and tryed by the Godly, wise, & learned, it will put a short end to that longe continewed controversie of Gods eternall decree of life and death to salvation and condemnation. And thus with reverence and due respect vnto all degrees of persons

sons wee proceed.

Our first question and demaund is.

1. VVether God decreed not, that if Adam did obey, he should live?

Our second,

2. VVether God did not, according to this his decree, create Adam in his owne jmage Gen. 1. 17. In righteousness, & true holines Ephe. 4. 24. giueing him thereby freewill & power, in, and of himself, that he might obey & live?

Our third.

3. VVether God did not according to this his decree & worke of creation give Adam his commaundement to obey, & live: Gen. 2. 16. 17.

Our foyvrth.

4. God then decreeing that if Adam did obey he should live, and giueing him freewil & power in, & of himself that he might obey & live, and commaunding him to obey & live. Our demaund is, with what manner of vnderstanding it can be held or said, that God decreed Adam should disobey & dye? were not this to make God in his decree, in his worke, & in his commaundment con-

trary to himself? doth God decree that if Adam did obey he should live, & decree that he should disobey & dye? doth God create Adam after his owne image, with power & will to worke righteousness, & decree that he should worke vnrigh- teousnes & sinne? doth God comaund Adam to obey, & decree he should disobey? wee demaund how these things can agree.

Our fift.

5. VWhether God ever made anie other decree with man-kind concerning life & death saluation & condemnation but that he made with Adam? Then God not decreing Adam to sinne, by whome sinne entred Rom. 5. 12. Nor Adam to be condemned, by whose sinne, condemnation came on all men Rom. 5. 18. how can it be said, that God hath decreed anie man to sinne: or anie man to condemnation?

Our Sixt.

6. VWhether Gods decree vvas not frō before all beginings. That if Adam disobeyed & sinned he should dye? Gen. 2. 17. how then is it said, that it vvas Gods decree that he should disobey & dye? both these cannot stand: & can the first be denied?

Our Seaventh.

7. If anie should' through vnadvisednes not knowving God, or of vvilfull vickednes, deny Adam before his fall to have freevill & povver to vvorke righteousness: vvee demaund of them vvas not his vnderstanding holy? his vwill holy? and all the faculties & povvers of his soule & bodie holy? & had he not povver to vse them holily? If all these thinges vvere not so, hovv is that true vvhich God hath said. In the jmage of God created he him?

Our Eight.

8. VVhether Adam before his fall did nor vse all the faculties & povvers of his soule & body vvholly to Gods glory? vvhen the lord brought vnto him all the foule of heaven & every beast of the feild, to see hovv he vvould call them, and he gave names vnto all cattle, & to the foules of heaven, & to every beast of the feild: as also vvhen the lord bróught the vvomā he had made, to Adā, Adam said, this novv is bone of my bone & fles h of my fles h, she shalbe called vvoman because she vvas taken out of man. VVee demaund, vvwhether it be not heare most evident & plaine, that Adam had free povver over his vnderstanding vwill, & affections, vvhen he did these thinges to the glory of God?

Our Nynth.

9, Adam haueing then freevill & povver from God in, & by his creation to obey & live, how can it possibly be said that God in his eternal decree decreed him or anie man to condemnation?

VVee desire a Godly carefull consideration & receiuing of these things, for vpon this ground depends the vvhole cause of Predestination and gods decree cōcerning salvariō & cōdēnatiō: for if Adā had freevill & povver to obey, vvhich neuer mā thankneve God yet denyed, then how could God decree anie man to condemnation? and if Adam had not freevill and povver to obey, then God decreed he should disobey & sinne, & then how can it be denyed but God hath decreed men to condemnation, & so is vniuersall redemption vtterly overthrowne: for how could Christ redeame all, & God decree some to be condemned: But if Adam had freevill and povver to obey, then God decreed no man to condemnation: and if God decreed no man to condemnation before the begining of the vvorlde, then the lambe slayne from before the begining of the vvorlde, must needs be given a Redeemer for all men. And then are all men bound to glorifie God in that he hath given a Saviour and meanes of salvation for them. But if he be not given a saviour for all men, then the greatest part of men in the vvorlde, have no cause to glorifie God therein. And vvee demaund vvhether this be not greatly to rob god of his honor herein,

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And let vs yet requier one thing more at your hands that baptize infants : vvhether you do not of faith, baptise the as being redeemed by Christ in that you declare them (as appeareth in your forme of baptisme) to be sanctified in Christ and therefore that they ought to be Baptized, as members of the Church, vvhich is the bodie of Christ: Surely it cannot be but that you faithfullie beleewe that all the infants you Baptise are redeemed by Christ or els you vvhould not Baptise them into the name of Christ, & acknowv ledg the members of his bodie. And if you do hold, all the infants you Baptise to be redeemed by Christ, then if your rule of perticuler Redemption & perticuler Predestination, be a true rule, you must needs hold that all Dutch-land must be saved, and no one of them can be condemned: and so must you hold the like of all England, all France, all Scotland and generally of all the Nations vvhose Baptising of infants you approve of. And in that you approve of the Baptising of all the Turkes, and all the Heathens vvhatsoeuer & their infants, if they should come vnto the acknowv ledging of the faith of Iesus Christ vvhich vvee hope none can say, but they may, do you not herein most plaine shew that you hold Christ hath Redeamed the also: & thus you hold that Christ hath Redeamed all the vvhorld, if you vvhould but rightly vnderstand your selves in your ovvne ground, vvhich vvee beseech you to endeavour to do, & so shall you be able (through Gods grace) to giue a good reason
of

of your faith herein.

Oh that wee might on Christs be half require you with Godly carefull advisednes throughly to consider of these few things so simplie and plainly set downe. That al the honor and praise that is due vnto Christ for that his great worke of Redemption might freely be given vnto him: and that none that professe and feare his name would strive to lessen his vnspokeable worke of mercie herein, whereby they do not onely lessen the honor and praise due vnto him for that his so gracious worke of redeaming all without respect of persons, but they do also deprive the people of God of the true vnderstanding of Gods equall grace and mercie vnto all, being all but vnder one and the same transgression in Adam, by whose sinne onely condemnation went over all, the which sinne in Christ was for given Adam, and then must it needs be for given to all his posteritie, seeing God doth not punish the Child for the fathers sinne, especially forgiveing the father that sinne. Let men beware how they take from the word of God, and so flee the vengeance that is to come vpon all those that shall so do.

Grace be vwith you Amen.

ANd whereas it is suspected that they which hold vniuersal Redemption, do, or must hold freewill, wee desire to testifie vnto all, for the cleering of our selves from the suspect of that most damnable heresie, that god in mercie hath thus farre given vs grace to see That who soever holds vniuersall redemption by Christ, they cannot hold freewill, if they have anie vnderstanding: ffor freewill doth vtterly abolis h Christ, and destroy faith, and set vp workes: for freewill is to haue absolute power in a mans self to worke righteousness

nes and obey god in perfect obedience; And such men need no Christ, and if anie shalbe so blind as to thinke that Christ restored man into his former estate of Innocencie, the must there needs be a new tree of knowledge of good, and evill: for there is no other way shewed in the Scriptures, for a perfect man that is restored to Adams estate, to sinne, but by eating of that tree, and if man be restored to perfection: or if all men fell not in Adam, as the scriptures testifie they did, Rom. 5. 12. 18, then man hath power in himself to obey, and then some may yet obey, and so stand no need of Christ.

WVe knowe not anie certentie of these mens opinions, therefore wee will not enter into them, onely one man once told vs he had freewill, but wee found him to hold so manie other horrible opinions wherein he was so obstinate as wee had no faith no have anie further conference with him. To these men onely thus much do wee say, that thus speaketh the word of god Gen. 5. 2, God created Adam, In the likenes of god made he him, and vers. 3. Adam lived an hundreth and thirtie yeres, and begat a child in his owne likenes, after his image. If me cannot see heare that Adam begat not a child in the likenes of god, but in his owne likenes: and that the likenes or image of god, which is Perfection, righteousness, and true holines, doth differ, and is cleane contrary to the likenes and image of sinfull Adam, who when he begat Sheth his sonne was of himself an imperfect, vnholly, vnrighteous man. If they cannot see this, then are they void of all knowledge of god. And thus much wee leave for a remembrance to all those that stand for freewill, that they may looke backe in whose image and likenes they are begotten, and if their fathers begatt them in the image of God, then are they certainly perfect, holy and righteous, and so have freewill: but if their fathers begatt them

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them, in their owne image and likenes, as Adam begate
Sheth his sonne, then let them with David cry out and
confesse. Behold I was borne in iniquitie and in sinne
hath my mother conceived me. Psal. 51. 5. And if
they confesse that they were borne in iniquitie & con-
ceived in sinne as the holie man David was, how doth
the devill bewitch them to make them thinke; that
they are perfect and have freewill.

For our selves wee confesse with, Th-apostle Rom.
7. 18. wee knowe that mvs that is in our fles h dwelleth
no good thing, And Christ hath taught vs Io. 3. 6. That
which is borne of the fles h is fles h, and therefore must
needs onely do the workes of the fles h: & that which
is borne of the spirit is spirit, and therefore all that are
borne of the fles h must be borne againe, before they
can be spirituall. And wee confesse with the same Ap-
postle 1. Cor. 1. 30. That wee are of God onely in
Christ Iesus, who of god is made vnto vs, wisdom
and righteousness and sanctification and redemption, &
Eph. 2. 8. 9. By grace onely are wee saved through
faith, and that not of our selves but of the gift of god
not of workes. Let it heere be observed that faith is a
Created quallitie in man, as knowledg is, which being
sanctified by the spirit of grace, is knowledg to salva-
tion, and faith to salvations: And therefore our saviour
Christ sheweing that knowledg is not sufficient faith.
Not the knowers of my will but the doers are justified.
And the holy ghost (speakeing of faith) saith. Faith
without works is dead, sheweing that the devills be-
leeve Iam. 2. And therefore faith is not a new gift, but
it is Grace in Christ which Th-apostle saith in this
place, is the gift of God whereby mens knowledg and
faith are sanctified to salvation, and so are saved by gra-
ce onely, through faith sanctified by that grace of god
in Christ. And this grace of god, which is his mercie
by Christ, hath god given to all: for that grace of
god

God that bringeth salvation vnto all men hath appeared Tit. 2. 10. but all receive it not, as Paule and Barnabas testifie against the Iewes Act. 13. 46. saieing. Yee put from you the word of God and iudge your selues vnworthy of everlasting life. And Stephen saith to them Act. 7. 51. Yee have alwaies resisted the holy ghost. Now wee pray that the grear iniquitie of such as (by the deceite of Sathan and sinne) are carried into these errors before spoken of, and wee knowe not into how manie mo greuous & damnable, may not be a stumbling block to hinder anie gracious hart from searching, seekeing after, & embracing anie truth of god they hold. Let the blessed truth of god be never the lesse beloved & liked of, because manie that proteste it hold fearefull errors, but rather embrace it, and vse all godly diligence to bring them out of their errors, if it be possible, least they perish in them, which is greatly, to be feared in manie of them.

THE END.



Tho Helvvs



